

Synod photos by Edwin de Jong for Calvinist Contact

CRC “alarmed” over GKN decision on homosexuality

Synod of the Christian Reformed Church formally expressed “its alarm that the Synod of Delft of the Gereformeerde Kerken in Nederland (GKN) has seemingly spoken with approval of homosexual expression” on the part of the members of that denomination.

It appears that the GKN has found nothing wrong with homosexuality and that it does not reflect direct disobedience to the Word of God. The GKN encourages a “mutual faith-bond in Christ between homosexual and heterosexual Christians again and again . . . through the administration and remembrance of baptism, and by way of participation in the Holy Supper.”

Synod was quite cautious as it developed the wording of its recommendation because it did not want to offend the GKN without proper reasons. It seems that neither Synod nor the Interchurch Relations Committee were sure just how to interpret the GKN’s definition of “homosexual expression,” thus creating confusion as to whether some forms of homosexual practice are morally alright and whether there are any forms of homosexual practice which might bar a member from the table of the Lord or from ecclesiastical office.

The Christian Reformed Church maintains that a practicing homosexual is

barred from Lord’s Supper but that one with homosexual tendencies who is constantly struggling with this, who is repentant, and who does not display his homosexuality may continue to take part in the sacraments.

Synod’s debate centred around the kind of language which the Christian Reformed Church should use as it responds to the GKN Synod which continues to meet in Delft until next year. Should the church be strong in condemning the GKN or should it first find out just what the Gereformeerde Kerk is saying about the matter of homosexuality.

The spokesman for the Interchurch Relations Committee, which meets regularly with the GKN and with other Reformed denominations, said: “We aren’t sure if the GKN supports homosexual behaviour. What do they mean by ‘behaviour?’ This is the question that seeks clarification.”

Rev. W.L. Vander Beek, delegate from Classis British Columbia, agreed that “we have to be sure of what they are saying.”

Synod’s first clerk, Rev. Martin Geleynse of Classis Eastern Canada, preferred stronger language. “Let’s call a spade a spade. If they’re wrong, tell them. It is our deepest biblical conviction that they’re wrong. We should tell them as

brothers in the faith that they are wrong.”

Dr. G.P. Hartveld, fraternal delegate from the GKN to this synod, proved to be vague about the denomination’s stand. “Not all members of our churches (in The Netherlands) are happy with what our synod has done. I support the (IRC) report. We didn’t approve homosexuals,” he said, “We use homophile. We coined a new word for a new way of living.” He did not elaborate on the distinction between homosexual and homophile nor did he elaborate on the “new way of living.”

Since the GKN is currently a church in ecclesiastical fellowship, there is an allowance for pulpit exchanges between the two denominations as well as members from both denominations sitting down together at Lord’s Supper. Both of these matters seriously concerned the delegates to synod, and rightly so. If the GKN does allow for full participation of practicing homosexual members at the Lord’s Supper and on the pulpit, then those very same persons could also take part in those two areas when they visit our churches in North America.

Synod then passed a second recommendation: “That synod instruct the IRC (Interchurch Relations Committee) to seek clarification of the language and implications of that

decision of the Synod of Delft concerning homosexual practice and to re-examine the present provisions for table and pulpit fellowship between the GKN and the CRC in light of this decision and its clarification.”

These decisions of synod will be sent to the officers of the Synod of Delft. That Synod began meeting in 1979 and continues to meet until 1981. It will hopefully be able to clear up these areas of uncertainty so that the CRC synod next year can make a decision on whether or not it can and should continue to maintain its ties of ecclesiastical fellowship.

☐ **Condemnation or guidance**
Synod’s reaction to the GKN

decision on homosexuality should have been stronger. It is true that some of the wording of the GKN decision remained vague but the intent surely is clear. The Dutch synod did not say that homosexuality is wrong, it did not say that homosexual practice was wrong.

The CRC synod should have taken a strong leadership position in providing guidance to the GKN with respect to homosexuality and homosexuality so that the GKN could still review its position during the current sessions of synod.

Synod expressed its alarm at the GKN decision. It should have gone farther to provide some guidance.

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Synod '80

Synod deals unitedly with the work of the church

Those waves of change in Reformed theology seem to have subsided within the Christian Reformed Church. The denomination has been shaken in recent years by such issues as the role of women as deacons, the controversial thoughts of Dr. Allen Verhey, the role of reprobation in our Reformed confessions as expressed by Dr. Harry Boer, and the relationship of the CRC with the Gereformeerde Kerken in Nederland in view of the latter's stance on homosexuality.

There seemed to be no big issues at this year's Synod of the Christian Reformed Church which met on the campus of Calvin College from June 10-18. As a result, the churches did not send any theological heavy-weights or great orators as delegates. They sent a group of 152 men, half of them ministers and half of them elders. Those men were Bible-believing folk who seemed to give their hearts to preserve the unity within the church. And that happened.

They spoke "with alarm" at the stand of the Gereformeerde Kerk on homosexuality, they rejected Dr. Boer's confessional-revision gravamen which would have made the teaching of reprobation an option for our ministers and teachers.

More than one half of the delegates were there for the first time. Usually, about one-third are synodical novices. That element came through during debates. Questions which are normally asked year after year, weren't. That is probably why Synod ended a day early.

Synod's president, Rev. Jacob Eppinga of Grand Rapids, was an effective leader despite an early bout of laryngitis. The gavel was shared by vice-president Rev. Calvin Bolt of nearby Holland, Mich.

The first clerk was Rev. Martin Geleynse of Montreal, the only experienced executive member at Synod. Second clerk was Rev. Edward Knott of Rock Valley, Iowa.

Canadian contribution

There are always tidbits of conversation which one picks up in the halls of Synod every year and a lot of them have to do with the international nature of the Christian Reformed Church. One-quarter of the denomination is Canadian. Therefore, one-quarter of the delegates were Canadian.

There are occasional rumblings about creating two separate denominations using the border as the natural dividing line. Yet, I have heard a great deal of appreciation for Canadian input into the Christian Reformed Church.

I heard one American synodical observer say: "Canada is at least 10 years ahead of the United States" in terms of where the church should be as a professing, Reformed denomination.

A minister from southern California, during the deliberations of Synod, said: "Canadian churches have enriched the CRC in many ways. I thank God for Canadian churches." Such appreciation is by no means widespread, but it is nice to hear once in a while.

There was an average attendance of about 50 or so in the audience who routinely sat through the largely routine proceedings of church business. Certain topics attracted somewhat larger gatherings. The local press also reported on the proceedings of Synod on a regular basis.

Every year, the finance committee of Synod, as it prepares the statement of required quotas, provides delegates with this tidbit of information: This year it cost \$40 per minute to operate synod. That includes the cost of travel for all the delegates, accommodation and all meals, as well as that for those fraternal delegates who drop in to say hello from Nigeria, South Africa, The Netherlands and other places.

Even though Synod is the major assembly where decisions of a denominational nature are made and where the ministry of the church comes into organizational focus, it is not the final ecclesiastical authority. That statement of fact should not even have to be said, yet it is often forgotten.

The denominational structure places the individual churches as the authoritative body. Consistories have more power than synods and classes. Synod is at the bottom of the inverted triangle of authority.

The Christian Reformed Church, as with the other Reformed denominations, has no pope or bishop to declare a stand on, say, the role of women in the church of Christ. Consistories are representatives of the body of believers; classes consist of representatives from the churches; synods are a collection of representatives from the classes. Therefore Synod is a mirror of the church, a reflection of you and me. It is not some awesome, powerful, uncontrollable force which charts its own course. That fact comes to life year after year as one observes a representative body of believers come together to do the structural work of the church.

Keith Knight.

No more women may become deacons

Women deacons who have been ordained in their office before June 14, 1980 may continue to serve out their terms in the Christian Reformed Church but may not be re-elected after that.

Women who may have been nominated and even elected to the office of deacon by June 14 but who have not yet been ordained, may not be ordained.

Those two very clear rules were adopted by Synod of the Christian Reformed Church when it discussed the matter of women as deacons on that Saturday morning. The matter came to Synod by way of two overtures, an appeal and two letters which all sought clarification of the decision of Synod in 1979 with respect to women as deacons.

Synod said in 1978 that women may become ordained deacons but the Church Order (the book of rules by which the church abides) was never changed to make that possible.

Synod in 1979 was faced with strong reaction from the churches throughout the denomination which said that women should not be ordained. As a result, last year's Synod tried to tell the churches to stop ordaining any more women to the office of deacon but the words which it used in last year's decision allowed too much room for interpretation. As a result, many

churches continued to ordain women as deacons during the past year.

Synod in 1979 decided "to instruct consistories to defer implementation of the 1978 decision." Many churches said they simply didn't know what that meant and asked this year's Synod to clarify the term "defer implementation."

This year's Synod, meeting on the morning of June 14, declared that "those women already ordained as deacons prior to the decision of the Synod of 1979 be allowed to serve out their terms, but that no further election of women for ordination as deacons be permissible in any of the churches, including those churches where such ordination had already taken place.

But then Synod had to deal with a related matter: what happens to those women who were ordained as deacons since last year's Synod met? Should they be thrown out of office? Should their ordination be declared improper?

Synod then also declared "that all those women deacons ordained prior to the date of this decision (June 14, 1980) be allowed to serve the remainder of their term of office." Its reason for that decision was this: "Pastorally, this appears to be the way of wisdom to prevent those women now

Synod stories by Keith Knight

ordained from being released from office."

The stated clerk of the denomination was instructed to send letters to all the churches in the denomination right away to make this decision clear, "reminding all consistories that they are not to elect or ordain women as deacons until further decision by Synod."

A denominational study committee is currently under way to once again look at the role of women in office and it is expected that they will come up with their report to next year's Synod. At that time, women may or may not receive the rights of ordination but until that time no more women may be ordained as deacons.

The discussion by delegates did not at all get into the matter of women in office. That will be left for the next Synod to decide when it looks at the study report.

This year's Synod was asked to clarify last year's Synod's decision and what it meant by "defer implementation." The discussion by delegates lacked the emotionalism of past Synod debates . . . and rightly so. Delegates were level-headed in their discussion and made every attempt to have their recommendations on the matter as clear as possible.

"Ambiguous" — delegates loved the word

Observers of Synod will always look at the 1980 sessions as one which tried to do away with "ambiguities." That word seemed to find its way into a host of reports, recommendations, and conversations.

Ambiguous means unclear, uncertain, indefinite. Whenever recommendations contained unclear wording or phrases which could be interpreted in different ways, dele-

gates referred to those words as being ambiguous.

It seemed to be the task of Synod this year to clear up any ambiguities (uncertainties) which may have found their way into various reports.

Synod was asked by some churches to interpret what last year's Synod meant by "defer implementation" with respect to the ordination of women as deacons. Such terms were

termed ambiguous (unclear) and they had to be cleared up so that the churches would know just exactly what Synod meant.

Throughout their deliberations, delegates constantly hammered away at spelling out just what they meant with the hundreds of recommendations they passed. They often threw away flowery language in favour of precise language.

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Subscriptions
\$12.00 for one year and \$20.00 for two years. Overseas by Airmail \$40.00 Surface mail \$25.00.
Calvinist Contact is published by Knight Publishing Ltd., 99 Niagara Street, St. Catharines, Ont.

Advertising
Display advertising deadline is Thursday 10 a.m. of the preceding week. Classified advertising deadline is Friday 10 a.m. for the next week's issue. See classified page for rates.

Canada Mail: Second Class Mail Registration No. 0-0451. Postage paid at St. Catharines, Ontario. Postmaster: Send address changes to Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

U.S. Mail: Calvinist Contact (USPS 518-090), published weekly except the first and last issue of July and the last issue of December, by Knight Publishing Limited, 99 Niagara St., St. Catharines, Ont. L2R 4L3. Second class postage paid at Lewiston, N.Y. 14092. Postmaster: Send address changes to Calvinist Contact, P.O. Box 110, Lewiston, N.Y. 14092.

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Synod '80

Hart expresses his foundation for a new evangelism

Rev. Dirk Hart of London, Ont., has been appointed Minister of Evangelism with the Christian Reformed Board of Home Missions. The appointment is initially for a two-year term after which he will be up for re-appointment for four-year terms.

Rev. Hart replaces Rev. Wesley Smedes who has held that post since 1964. Rev. Hart has been minister in Truro, N.S. and Montreal before coming to London in 1974.

In his address to Synod, just before he was elected to the position, Rev. Hart spoke about the role of evangelism as he saw it.

"If there is any one reason why I hope to take on this work as Minister of Evangelism with relish and excitement, it is this: Unless, as a church of Jesus Christ, we enter into a vigorous gathering, we will cease to be Christian or Reformed or Church."

The work of evangelism is

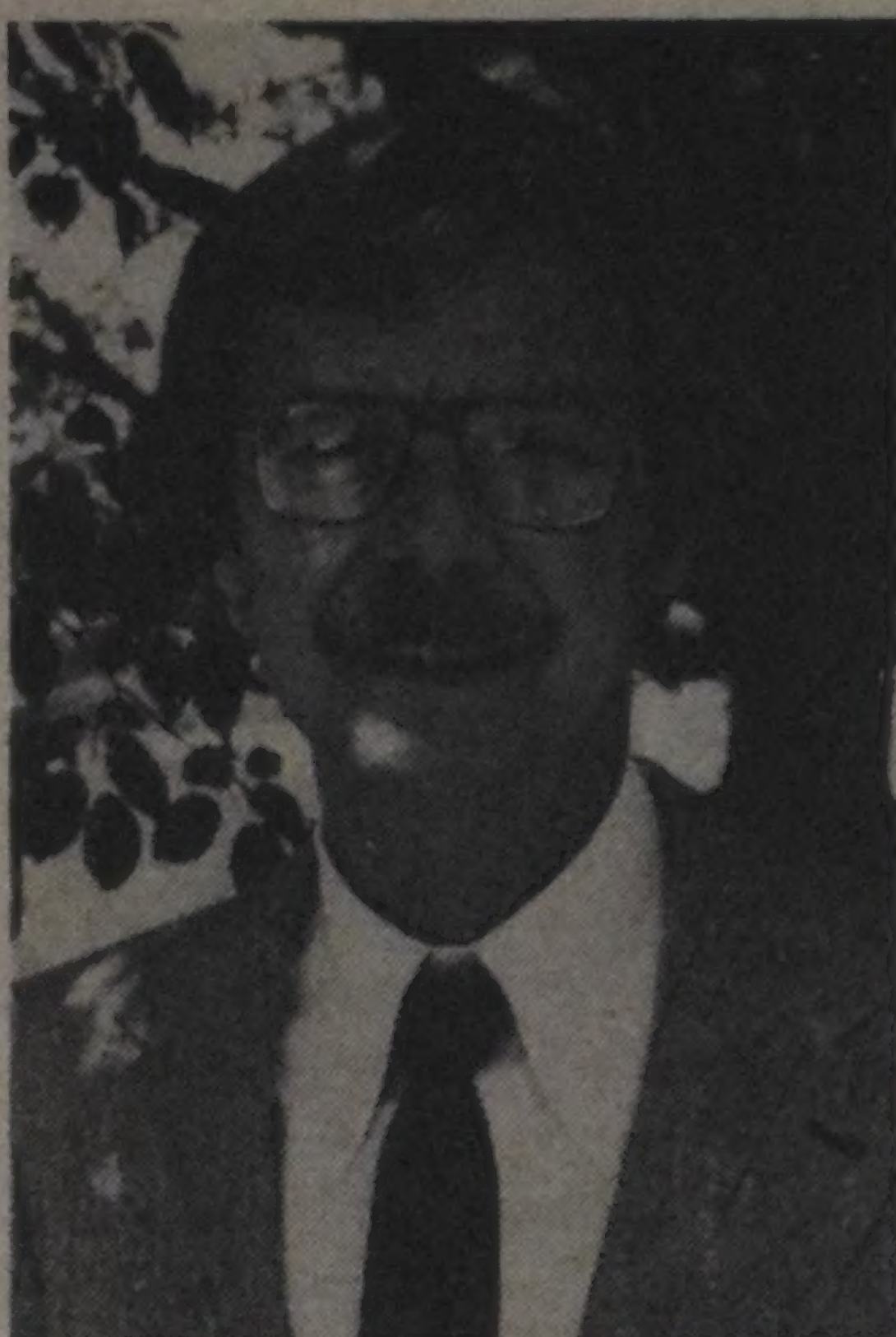
profoundly theological, Christian and ecclesiastical, he said.

"There is only one agency that has been charged with bringing men, women and children into the kingdom of God — that agency is the church, especially the church as it exists in local congregations and in local leadership.

"If the church will not be midwife to the new birth, then who will be? If the church will not obey Christ and be tool of the Spirit, then who will? If the church drags its feet, will not the angels weep?

"It is my hope to be servant in Christ and servant of the church. If that requires from time to time that I be a burr under your saddle and a pain in your neck, I won't hesitate for a moment.

"The work of evangelism is profoundly spiritual. It is spiritual, not only in the sense that we are Spirit-driven as Christians but also in the sense



Rev. Dirk Hart

that we do battle with the spirits of the age which captivate man and society and hold them in bondage. We wrestle not with flesh and blood, says the Apostle Paul. Our task, therefore, is dangerous. It may involve hardship; it calls for arduous prayer, the use of the sword of

the Spirit and the clear articulation of the Gospel of Christ's sovereign love.

"In doing this, I have seen members of the church exhilarated because of one person brought into the Kingdom by means of a gospel testimony, but I also see members of the church bloodied and maimed from the battle. Yet it is better that we ourselves stand before the judgment seat of Christ scarred and wounded than that we should stand before Him never having done battle. It is also much better that we engage in Gospel battle with the world under Christ's banner than that we battle one another.

"I do not fear for a moment that we might as well say good bye to Calvinism if we are going ahead with evangelism. That would be a defeatist attitude which robs the Reformed faith of its credentials as a vigorous and aggressive movement of the Spirit.

"Wherever the Reformed faith is afraid of propagation, wherever Reformed churches are not evangelizing, wherever Reformed people are afraid to bring unbelievers to church, there you will find a sick Calvinism crying out for spiritual renewal and Biblical reformation.

"As a Reformed church firmly rooted in all the Scriptures, we need an orthodoxy that is confessionally faithful as well as faithful in obedience to the cultural mandate of Genesis 1 and a missionary mandate of Matthew 28. These two mandates are inseparable.

"I hope to take the time honored Biblical teachings of conversion, covenant and Kingdom and be a catalyst for placing them into the mind and feet of the church so that they can penetrate into every aspect of our work, witness and worship."

His comments were warmly received by the delegates.

Kuyvenhoven installed as *The Banner's* fifth editor-in-chief

Rev. Andrew Kuyvenhoven was formally installed as editor-in-chief of *The Banner* and associate pastor of Boston Square Christian Reformed Church on Kalamazoo Avenue in Grand Rapids, on June 15.

In addition to the members of the congregation of Boston Square church, there was a host of others who attended to witness the event. A large number of delegates to Synod attended. There were board and committee members as well as staff members of the Board of Publications. There were the heads of the various agencies of the church, such as World Missions, Home Missions, World Relief, Chaplaincy, United Calvinist Youth. There were editors from other Reformed publications such as *De Wachter*, *Calvinist Contact*, *Reformed Journal* and *Church Herald*. There was the president of Calvin Seminary and of Calvin College as well as the principal of the Institute for Christian Studies.

The list read as a veritable Who's Who in the Christian Reformed Church... and that was something more than Rev. Kuyvenhoven had wanted. Given to humility, he reflected that sentiment in his own way.

The service of installation was a beautiful service. It included an introduction by Dr. Lester De Koster who will be leaving his post as editor of *The Banner* by the end of August. He spoke briefly and eloquently... as is his custom.

The litany of calling was lead by Mr. A. James Heynen, executive director of the Board of Publications, and the litany of commissioning was lead by Rev. Alvin Hoksbergen, president of the Board of Publications.

History

Rev. Kuyvenhoven becomes the fifth editor of *The Banner* and that position has reflected one of leadership in the denomination during the past century.

The Banner of Truth was founded by members of the True Reformed Protestant Dutch Church in Hackensack, New Jersey, on July 1, 1866. By 1890, when that small denomination merged with the Christian Reformed Church, the periodical was already the English-language magazine best known among Christian Reformed people.

By 1907 the magazine had moved to Grand Rapids, Michigan. Dr. Henry Beets had become editor of *The Banner* and the publication schedule had accelerated from monthly to weekly. Eight years later, the Christian Reformed Church officially adopted this periodical as its own.

Dr. Beets continued to speak his mind on the pages of *The Banner* until retiring in 1928 to devote full time to the work of missions.

For nearly 30 years, the voice of *The Banner* belonged to Rev. H.J. Kuiper. He edited the publication from 1929 to 1956.

Rev. John Vander Ploeg was named editor-in-chief in 1956. During those years of debate and crisis in the church and throughout the world, Rev. Vander Ploeg steered *The Banner* on a steady course in the tradition of the church. Following his retirement in 1970, he continued to provide his strong stance as editor of *The Outlook*.

Dr. Lester De Koster has been in charge of *The Banner* for the past decade. During this time the publication has

received national recognition for its professional excellence. His editorship will conclude with the August 29, 1980 issue.

Rev. Kuyvenhoven's election to the post came at last year's Synod. He studied at Calvin and Princeton seminaries and

at the Kampen Theological School. He served four Christian Reformed congregations in Canada and served as theological editor and director of education with the Board of Publications of the denomination.

Rev. Kuyvenhoven will place his unique stamp upon *The Banner*. That stamp is expected to contain a good measure of pastoral concern for the people of God in the Christian Reformed Church and beyond.

Ministers retire, resign from ministry

Ten ministers in the Christian Reformed Church retired from the ministry because they have reached retirement age. They include the following.

Rev. Peter De Jong of Dutton, Mich., who has been active as an editor of *The Outlook*. Rev. De Jong served Canadian churches in Smithers and Telkwa, B.C. and in Sarnia before going to Dutton.

Dr. P.Y. De Jong of Sheldon, Iowa who served in Hamilton, Ont. and later on the faculty of Calvin Seminary before taking a call to Sioux Center, Iowa.

Rev. Peter Dekker of Stony Plain, Alta., who also served in Regina, Sask., and Vernon, B.C. before going to Stony Plain on the outskirts of Edmonton.

Rev. Henry Petersen of Pella, Iowa, who served in Granum, Alta. in 1942 and later became missionary for Classis Chicago South.

Rev. Lubbert Van Dellen of Wisconsin Rapids, Wis., who served in St. Thomas, Ont. and later Springdale, Ont.

Rev. Ralph Wildschut of Goshen, N.Y., who served churches in Granum and Burdett, Alta. and later Springdale, Ont.

Others retiring who have not served in Canadian churches The following ministers

are Rev. Edward Bossenbroek of Lansing, Ill.; Rev. Walter Hofman of Bradenton, Fla.; Rev. John Hollebeek of Dayton, Ohio; and Rev. Arthur Hoogstrate of Freemont, Mich.

Resignations

The following ministers resigned from the ministry: Rev. John Byker of Classis Toronto, Rev. R. Kilgenberg of Classis Lake Erie, Rev. Harry Van Dyken of Classis Huron,

Rev. A.J. Miedema of Classis Alberta South, and Rev. W. Holleman of Classis Kalamazoo.

Released

The following two ministers were released from the ministry: Rev. Nico Peters of Collingwood, Ont. and Rev. R. Prins of Grand Rapids, Mich.

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Church Page

Guidelines for marriages

Since we live in a secular society, we recognize the need for constantly being reminded of the teachings of God's Word concerning marriage. Scripture takes the union of a man and a woman so seriously that it compares their relationship to that of Christ and his church. "Husbands, love your wives, as Christ loved the church and gave himself up for her" (Eph. 5:25).

The council understands the scriptures to teach that regular dating, or going steady with an unbeliever, or entering into marriage with an unbeliever is contrary to God's will and incompatible with making profession of faith in Jesus Christ as Saviour and Lord. "Do not be mismatched with unbelievers. For what partnership have righteousness and iniquity? . . . Or what has a believer in common with an unbeliever?" (II Cor. 6:14). "A wife is bound to her husband as long as he lives. If the husband dies, she is free to be married to whom she wishes, only in the Lord" (I Cor. 7:39).

Council, therefore, urges the members of our congregation to follow God's way in choosing a believing partner in preparation for marriage, and to marry only "in the Lord."

The Church Order of the Christian Reformed Church states in article 69:

- Consistories shall instruct and admonish those under their spiritual care to marry only in the Lord.

- Christian marriages should be solemnized with appropriate admonitions, promises, and prayers, as provided for in the official form. Marriages may be solemnized either in a worship service, or in private gatherings of relatives and friends.

- Ministers shall not solemnize marriages which would be

in conflict with the Word of God.

The council expects our pastor to set forth clearly, the Bible's teaching concerning marital life in his preaching and teaching, and its elders to pay heed to these matters during family visiting.

In regulating the requests for the performance of an intended marriage, the council assumes the burden of responsibility for permitting or not permitting the wedding. We ask that normally the couple contact the pastor no later than four months before the wedding date, and that the couple meet with the pastor, and, if deemed advisable, shortly afterward with their district elder(s). The pastor and the elder(s) will bring their separate recommendations to council, taking into consideration the couple's commitment to the Lord and their life-style. Upon a favourable decision, the pastor will proceed with any needed pre-marital counseling and with officiating at the wedding.

Cephas Chr. Ref. Church,
Peterborough, Ontario

Marriage notes

Week I: You need permission from the Province to get married, and if you want to get married in the church, you need its permission too. The whole idea of getting permission raises some people's hackles because they think of such things as meddling or interference. But the intention of the church is not to meddle or interfere in your private affairs. With speaking of permission, I'm trying to clarify the notion that the church has a responsibility over against God, and the bride and groom. And that responsibility is to try to be as pastoral as possible. There is a real need for that. The growing divorce rate bears witness to it. It is the consistency which grants this permis-

Press Parade

sion, though usually the pastor acts on their behalf. But the consistory is kept informed about forthcoming marriages in order to provide elders and deacons an opportunity to give their input.

Week II: What are the conditions to be met before a consistory can grant permission to a couple to be married in a church ceremony? It is pretty hard to draft a set of rules and regulations to cover every possible case.

There are a couple of points in our Church Order which provide guidelines. "Consistories shall instruct and admonish those under their spiritual care to marry only in the Lord," and; "Ministers shall not solemnize marriages which would be in conflict with the Word of God."

It is easy to grant permission when both are mature and confessing members of the church. But in some cases, it can be tremendously difficult to know what the proper response is. A consistory would deny a request only for a pretty weighty reason. It's too bad, but there are sometimes such reasons.

Week III: When should the consistory give permission to a couple to be married in our church? The other side of the coin: when should consistory withhold such permission?

Perhaps we can answer that question the best by describing an ideal situation which would meet at least two of the following qualifications. First, the couple marries in the Lord. And for them this means a very deliberate choice based on committing their lives together to their Saviour and King and giving expression to this by their life of obedience, prayer and devotion. They serve the Lord together with joy and

participate in the life of one church.

Second, an ideal couple is one in which both are at least 21 years of age. No doubt, couples marrying younger often fare well. But marriage requires that both partners are beginning to be mature individuals and that cannot be said of most of us in our late teens. At that time, we are struggling to find ourselves and are better served by not making such long-term commitments as are required in marriage. A lot of people have to be in their twenties before they are reasonably stable, emotionally, spiritually and also financially.

Kildonan Chr. Ref. Church,
Winnipeg, Manitoba

Church responsibility

In discussing marriages in our church, we felt that for the welfare of our church and the spiritual well-being of the couples, the consistory presents the following guidelines for all couples contemplating marriage:

1. The pastor will only marry couples after giving pre-marital counseling concerning the nature of Christian marriage and family.

2. Under normal circumstances the pastor must be informed at least four months before marriage is to take place.

In deciding whether a marriage is to be solemnized in church, the consistory will follow these guidelines:

- The couple must express their willingness to further the purpose of a Christian marriage in their lives.

- They are to be willing to have their door open to receive those representing the church for the purpose of furthering their life relationship with God and his Word.

- Both partners must agree

with the general content of the marriage form.

- Their serious intention with these guidelines ought to be evident in their actions. They show their desire to receive instruction enabling them to grow to Christian maturity. This desire cannot be evident but by attending worship services regularly and actively seeking involvement in other Christian fellowship groups wherever possible.

Chr. Ref. Church,
Salmon Arm, B.C.

Burlington "Home" evangelism

We like to share with you our experiences of last Sunday. We spent a wonderful afternoon at both nursing homes, but particularly at Brantwood Manor. We noticed faces of many new residents from the West wing, whom also were warmly greeted and welcomed by Mr. Eric Van Dijk. The Trinity school students playing their recorders under the direction of their able maestro was very well received by all present.

At the end, the activity director, Mrs. Connie Price, expressed the thanks and sincere appreciation on behalf of the residents for what we presented that afternoon. A well-meant thank you was directed to those who had devoted their time to have these regular meetings in the past.

Chr. Ref. Church,
Burlington, Ont.

Visiting P.E.I.?

For the time of worship in the Charlottetown C. R. Church, Check the Charlottetown newspapers.

Church News

Christian Reformed

Called

—to Collingwood, Ont., Rev. Lammert Slofstra of Chatham (First), Ont.

—to Brockville, Ont., Rev. Lammert Slofstra of Chatham (First), Ont.

—to London (First), Ont., Rev. Martin Contant of Ancaster, Ont.

—to Jarvis, Ont., Rev. Gerrit Bomhof of Mount Brydges, Ont.

New clerk

Chatham (First), Ont. — Mr. Harry

Verburg, 17 Tweedsmuir Ave. E., Chatham, ON N7M 3Z6.

Resigned from ministry

Tony J. Ouwehand, minister in the Chr. Ref. Church at Charlottetown, PEI, has resigned from the ministry and has returned to The Netherlands.

Classis Eastern Canada

Classis Eastern Canada will meet in regular session on Tuesday and Wednesday, Sept. 9 and 10, at the Calvary Chr. Ref. Church of Ottawa, Ont. All material for the agenda should be in the hands of the stated clerk by July 15.

Rev. Stephen Sietsema
Stated Clerk

ATTENTION ALL EVANGELISM COMMITTEES

The Christian Communications Centre now has available a special children's television program titled "Let The Sunshine In" for airing on your local Cable TV Channel. The shows are produced by the Christian Laymen's League and are hosted by Martin Keuning, "Uncle Mart", who has been involved in child evangelism for many years.

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Synod '80

Synod turns down Boer's request to change confessions

After three years of discussion in the churches, Dr. Harry Boer's gravamen which would change the denomination's position with respect to reprobation, has been turned down.

Synod stood by the traditional teachings of election and reprobation as found in the Canons of Dort that some but not all have been elected to eternal life.

Dr. Boer, in his lengthy document called a gravamen, did not ask the church to outright refute the teachings about reprobation but to make it so that such a teaching would not be binding on the churches "so that if some minister wants to teach and preach it, that's OK."

The church teaches election: God chooses some people to be saved. That stress is also found in teachings of the Heidelberg Catechism. The result of the teaching of election is reprobation: God therefore passes by others so that they cannot and will not be saved.

The 152 delegates at Synod sat through a three-and-a-half hour discussion of the deeply theological matter. The speakers were relatively few because of the nature of the matter, yet all of the delegates voted knowledgeably.

At issue was not the matter of whether or not Dr. Boer was right or wrong. Some 50 churches had sent in correspondence over the past three years on the matter and all of them rejected the intent of the gravamen.

Discussion centred around Dr. Boer's speech early in the debate which called for one more year of reflection by the churches. It was later pointed out that Dr. Boer had written about the issue of reprobation frequently and that he had spoken to groups across the United States and Canada on the subject so that the church has already had sufficient time to study his grievance.

Synod strongly turned down Dr. Boer's request that "the doctrine of reprobation ought to be excised from or become a nonbinding part of the creeds of the Christian Reformed Church." Synod further declared that "the Canons of Dort do not teach what the gravamen erroneously understands the doctrine of reprobation to be: namely, a decree by means of which God is the cause of man's unbelief, and by means of which God has from eternity consigned certain human beings to damnation apart from any merit or demerit on their part."

It further declared that "the Scriptures do teach a doctrine of election and reprobation (as such) in that they teach that some but not all have been elected to eternal life."

Dr. Boer submitted a confessional-revision gravamen to Synod in 1977. That synod appointed a special study committee with the mandate: "to advise the Synod of 1980 as to the cogency of the gravamen, and how it should further be dealt with by Synod."

The study committee

presented its report to this year's Synod and it was printed in the Agenda of Synod. The committee's task was merely to answer Dr. Boer's claims with respect to reprobation and not to delve into the entire question of the doctrine of reprobation as it comes to expression in the Canons of Dort.

Some delegates at Synod also expressed some concern about some of the contents of the study committee report, however that report was not adopted by synod but simply "referred to the churches" for their perusal.

The theological issue of the doctrine of reprobation is by no means over. It has been before Christ's Church since the Canons of Dort were formulated and it will undoubtedly come to Synod again at some point in the future.

The current interpretation of the Canons, however, continues to govern the mind of the church.

□ Not a radical

Dr. Harry Boer is a 67-year-old retired missionary who has served the Christian Reformed Church well on the fields of Nigeria. His adult life was dedicated to missions and in the mid-1950s he helped establish a theological school in Nigeria. The Theological College of Northern Nigeria is an ecumenical school which trains ministers not only for the Christian Reformed Church but also for the Lutheran, Methodist and Anglican denomina-



Dr. Harry Boer

tions.

Dr. Boer is a personable fellow and one who presented his confessional revision out of the deep concern for the Christian Reformed Church and for its ministry around the world.

As a result of his work as missionary, Dr. Boer said he came to disagree with reprobation. He said it was difficult to seek converts — to convince

them God calls them to repent — and to explain that some of them have been elected for salvation already.

Synod of the Christian Reformed Church stood by the traditional interpretation of its confessions and made a wise choice to take the stand this year rather than to leave the entire denomination in limbo for yet another year.

The church receives 35 new ministers

Synod declared 35 young men as candidates for the ministry of the Word in the Christian Reformed Church. All men were recommended to Synod by the Calvin Seminary faculty and by the Board of Trustees.

Not all the men will enter into a church setting in Canada or the United States. Some of them will become missionaries at home or abroad. Others will enter a specialized field such as an institutional chaplaincy, and one of them will be on loan to the Reformed Church in New Zealand for a while.

About one half of the candidates are in their mid- to late 20s, those who have gone through college and then seminary. A large number of candidates are older this year. Many are in their 30s and have left previous occupations to take up the ministry.

There are a few teachers, a couple of men who have been in sales, a truck driver, an insurance manager, and a controller with the U.S. air force. These men have left their professions to take up studies in Calvin Seminary and to enter the ministry.

The oldest candidate is 42-

year-old James Tuininga of Neerlandia, Alta., who was a principal-teacher and who served as executive director of the Christian Farmers Federation.

The candidates are: Calvin Aardsma, Wayne Brouwer, Norman Brown, John De Winter, Douglas Einfeld, Kenneth Eiten, Neal Hegeman, Harold Kallemeyn, Sam Keyzer, Roger Kraker, Daniel Kuiper, Carl Leep, Bruce Leiter, Jerald Lion, Richard Loerop, Mark Kucas, George Mossel, Kenneth Schepel, Bert Siofstra, Lawrence Spalink, Aud Spriensma, Thomas Swierenga.

John Steenhof, Stephen Steenstra, Robert Tigchelaar, James Tuininga, James Vande Lune, Mark Vander Hart, John Van Der Heide, Jerry Van Dyk, Jan Van Ee, Douglas Van Essen, Gerrit Veeneman, Donald Wyenberg, and James Zondervan.

Most of the candidates were present when they were introduced to Synod.

Some of them were present with their wives and children. Synodical delegates took part in a liturgy of sorts, reading from portions of Scripture,

while Rev. Tom Heuvel of Classis Orange City (Iowa) provided a meditation, challenging the candidates to lead their respective flocks in the ways of the Lord.

The manner in which the candidates were recognized by Synod and the improved way in which information about the candidates is given to delegates makes this normally routine process very meaningful.

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Synod '80

Marriage guidelines for church members



Synod adopted Report 29 of the Agenda for Synod which is simply headed "Marriage Guidelines." It serves as a working model for the family situation and provides practical guidelines for ministers and consistories as they deal pastorally with the members of their congregation.

The report covers 17 pages of which 11 pages deal with the biblical teaching regarding marriage, and divorce and remarriage and it is important reading for every consistory member.

The section entitled Guidelines for the Ministry of the Church provides a practical application of the exegesis to the family situation. These guidelines were adopted by Synod and are given to the churches "for guidance in handling the important matters of marriage, divorce, and remarriage."

I would like to quote extensively from those guidelines:

"The church has a special interest in marriage and the family, for the Christian family is an important witness to the unity Christ creates. The unified Christian family, which is open toward the body of Christ enriches this body and contributes to the unity of the family of God. Thus the church must develop a full-orbed ministry to strengthen marriage and family relationships, and to heal the brokenness that destroys the unity Christ gives."

"The ministry of the church is a corporate ministry of the entire body. Although the official teaching, preaching, and pastoral ministries of the church are of great importance, the mutual ministry and witness of Christian families and persons to each other is equally important. It is part of the responsibility we assume

for one another. Thus the guidelines for ministry are guidelines for the entire church.

Marriage education

"Instruction is especially important in an age when the Christian view of marriage is not understood and often under attack. Therefore, the church must proclaim and teach the biblical doctrine of marriage, including both the creation ordinance and/or the law of marriage as well as the significance of sin, grace, and redemption for marriage."

"To achieve this, the church must:

- emphasize the sovereign claim of God on all of life so that also in the marriage relationship the first consideration is to please God by doing His will.

- stress the God-willed permanence of marriage and counsel against violation of the marriage bond.

- proclaim that Christian marriage is a relationship in which the grace of God in Christ enables one to live with in the unity God demands.

- teach that both partners in marriage fail in various ways to keep the covenant they make. Such failure is sin and such sin tends to separate those whom God has joined.

- teach that in Christ, husbands and wives are called to be reconciled to each other. They are to confess their sins, forgive one another, make restitution, and again live faithfully to their vows to love, honor, and cherish.

- teach that marriage is not an end in itself but finds its fulfillment and ultimate purpose in the family of God, and, therefore, that Christian marriage must pattern itself after the relationship of Christ and His church.

- promote a forgiving, sympathetic, and open church fellowship in which concern, com-

passion, and help can be freely offered and freely received.

- challenge the heresies of our day which destroy marriage; the heresies of selfism, individualism, and humanistic secularism."

Once we know what marriage is all about, once we have been 'educated' in the role of marriage in Christ's church, we begin to apply those principles to our marriages.

Marriage crises

It is not coincidence that the next section in the report deals with "The ministry to those whose marriages are in crisis." We all know that marriages should work but we also realize that many of them do not.

"Sin disrupts the unity we have in Christ. Therefore, besides teaching and proclaiming the biblical doctrine of marriage, the church has a special ministry to those whose marriages are in crisis and to those who may be contemplating divorce."

The report provides four courses of action and they are these:

- communicate hope to those who are losing hope.

- exercise a ministry of reconciliation.

- develop a corporate (congregational) ministry of reconciliation.

- consider the purpose of discipline.

In all of this, the report seems to be lacking a key ingredient. It says nothing about prayer and about the renewing power of prayer in our lives and marriages. Surely a major guideline for any marriage is the ability to pray together as husband and wife as well as communally.

Divorce

The marriage guidelines underscore the permanence of marriage. "Divorce is a traumatic experience and is often the occasion for deep grief with its constituent elements of guilt, anger, loneliness, and feelings of failure. A sense of shame experienced by divorced persons, by others toward them, and by parents or children of the divorced, frequently results in the divorced and their families feeling ostracized from even minimal fellowship. In addition, the many readjustments and the reorganization of many aspects of life contribute to the trauma that is divorce."

"Therefore, the church must:

- continue to minister with special concern to those involved in this traumatic experience. Divorced persons need to be supported pastorally in a way similar to the manner in which other members involved in other personal difficulties are supported.

- speak with clarity where sinful conduct is overt and apparent.

- understand that marital breakdown and divorce re-

quires pastoral attention which emphasizes repentance, forgiveness, and reconciliation. As long as there is openness to the Word and to the pastoral counsel and admonition of the consistory, participation in the sacraments, which are a means of grace, should not be denied.

- exercise formal discipline only when there is disdain for the biblical teachings and when unrepentance is beyond doubt.

The concluding section within these guidelines deals with "The ministry to those contemplating remarriage."

"The permanence of the marriage relationship lies at the heart of the biblical teaching on marriage. God wills a lifelong unity of husband and wife in marriage. Consequently, the basic declaration of Scripture is that divorce and remarriage while one's spouse is alive constitutes adultery."

"The church must exercise its pastoral ministry in the midst of this tension which exists between God's will for marriage and the multiplicity of personal factors which surround particular cases of divorce and remarriage. The church should neither issue a clear prohibition of remarriage in those cases where Scripture is unclear, nor should it attempt to list with legal precision the circumstances under which any particular remarriage does not conflict with biblical teaching. This is neither possible nor desirable."

"Hence, the church must apply these biblical principles to concrete situations in the light of its best understanding of what happened in the divorce and what is being planned for the remarriage. The major part of the burden in making this application necessarily rests on the local consistory, for it has the most intimate and accurate knowledge of the situation of divorce and contemplated remarriage."

"Therefore, the church must:

- reaffirm the general

biblical principle that divorce and remarriage constitute adultery.

- deal pastorally with those who have failed to keep the biblical principle by:

- (a) refraining from a strictly legal approach to remarriage.

- (b) seeking to bring persons contemplating remarriage to a genuine awareness of what is involved in the covenant of marriage.

- (c) calling persons contemplating remarriage to an examination of their intentions in light of the biblical teaching concerning reconciliation with the former spouse, the possibility of the single life, and remarriage.

- (d) counseling firmly and compassionately against any remarriage that conflicts with the biblical teaching concerning marriage and divorce.

- (e) exercising formal discipline when persons in hardness of heart, refuse to heed the admonitions of the consistory and do not acknowledge and repent of their sins involved in divorce and remarriage."

Save the marriage

These marriage guidelines are meant to be just that; guidelines. Not rules or procedures but guidelines.

The guidelines are the fruits of a decade of study and reports by various committees and synods and they are a reaction to a crying need from the churches for assistance in dealing with broken marriages.

As couples, families, consistories and congregations work with these marriage guidelines, it is hoped that the "quality of marriage" will improve and that we will face fewer divorces and remarriages in the future.

The report, thankfully, takes a tough stance against divorce, emphasizing the permanency of marriage. At the same time, the report recognizes that you cannot blanketly condemn all divorces.

TOURS WITH A PURPOSE

Seats are still available on RACOM's popular Orient tour from Oct. 30 to Nov. 17. The tour includes visits to Japan, Korea, Taipei, Hong Kong, the Philippines, and Hawaii. Like all of the RACOM tours, this one will focus on broadcast missions.

Tour members will meet Back to God Hour personnel and see broadcast facilities which beam the Word of God throughout the Orient. Those touring will also see the work of Christian Reformed World Missions and CRWRC in this part of the world.

Cost of the tour is \$2556 (from Chicago) and includes all transportation costs, deluxe hotel accommodations, two meals daily, and all extras such as tips, entrance fees, and baggage handling.

If interested in traveling to the Orient with other friends of The Back to God Hour, call or write:

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Synod '80

Report on dancing seeks your reaction

Disco might conflict with Christian standards but the Christian Reformed Church isn't taking any stand on whether or not contemporary dance is evil.

The study committee report entitled, *Dance and the Christian Life*, seemed to be an excellent report. It graded various kinds of dance as being acceptable, questionable, passable and downright sinful and it was those kinds of answers which many people had sought.

But Synod was of a different mind. Delegates to Synod didn't think that the issue of dance was that clearcut so it referred the 19-page report to the churches for further study and a reaction with a final report (hopefully) to Synod in 1982.

There were two minds among delegates and those two thoughts are reflective of the Christian Reformed Church's approach to many

social issues since the early 1920s: The early church (CRC) reflected legalism. Certain areas of life were evil and worldly and certain ones were not.

That perspective changed, especially in 1971, when Synod then asked whether, within that which had become "worldly," there was not some valid and necessary part of God's creation waiting for sensitive Christian action. The church seemed to begin at that point by "claiming the world for Christ."

Those kinds of undertones were reflected in this year's Synod as well. Do we say that modern dance is evil and that classical dance (ballet) is Christian, thereby implying that the older it is, the better it is? Or do we try to establish "guidelines for Christian dance" just as the church adopted guidelines for marriage?

Synod decided to wait for a decision on the matter until



1982 to give the churches an opportunity to reflect. In the meantime it also asked the study committee "to seek out persons who can provide

knowledgeable input about music and dance in contemporary society to advise the committee."

The report is full of good

material and it is bound to provide an excellent foundation for an expanded report in 1982.

How much money is your minister worth?

Canadian ministers in the Christian Reformed Church are the highest paid in the denomination but even their salaries do not meet the cost of living recommendations which Synod adopted.

Synod approved the 1980 compensation guide for ministers of the Christian Reformed Church which lists salary breakdowns for the different regions throughout Canada and the United States.

There was a time when all Canadian ministers were lumped together in the guide but this year they are divided in two: Eastern and Western Canada. Eastern Canada includes classes Chatham, Eastern Canada, Hamilton, Huron, Quinte and Toronto where the average "minister's compensation" — including cash salary, housing allowance or parsonage occupancy value, utilities, etc. — is \$22,610. That is what the average minister makes, depending largely on the size of the congregation. The cost of living indicator points out that he should be making \$28,300.

Western Canada includes classes Alberta North, Alberta South and British Columbia. The average minister's compensation is \$24,127 while the cost of living indicator points out that he should be making \$26,700.

When we compare Canadian and American averages we see that the average Canadian minister receives \$23,151 in salary and benefits while the average American minister receives \$21,411. If ministers would be paid according to the suggested cost of living

indicator, then the Canadian minister would receive \$27,500 while the American minister would get about \$24,000.

□ Your income

How does the minister's income compare with yours? A survey of Christian Reformed Churches throughout the denomination indicates that church members earn more than the ministers. In the Eastern Canada region (Ontario and points east), the

average income is \$28,300 while in Western Canada (Saskatchewan and points west) the average income of the members in the congregation is \$26,700.

The average income for a family of four in the United States is divided into two categories: urban and suburban. The urban average is \$22,200 while the suburban average is \$26,700.

□ Ministers' minimum salary

Synod adopted the Fund for Needy Churches guidelines which establish minimum salaries to be paid to the ministers. Minimum salary has been increased to \$14,000 per year. In addition to that he will receive a \$2,000 car allowance, a service increment of \$100 per year for up to 20 years of service in the ministry, and a child allowance of \$500 for every child up to age 22 providing the child is still in school. It is presumed that the

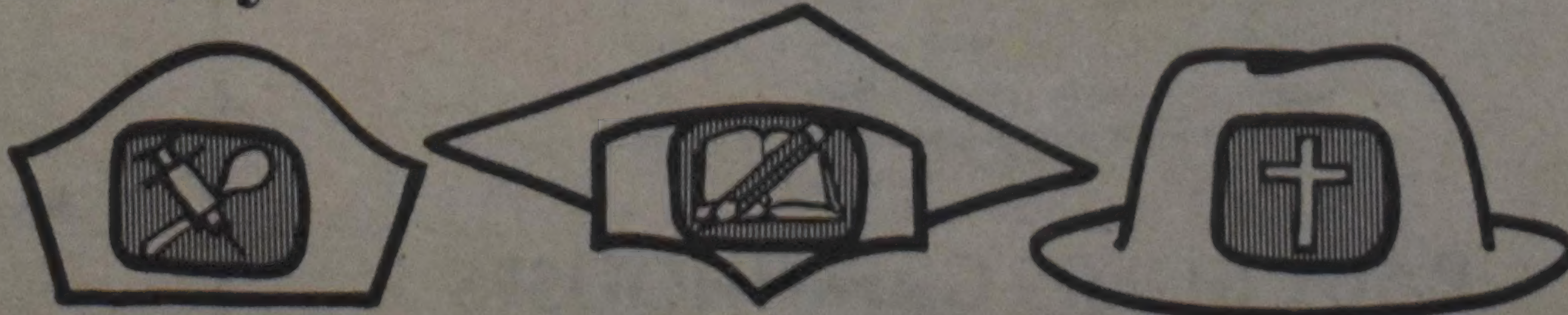
minister also receives either a parsonage or a housing allowance.

□ Retired ministers

Compare those figures with the increase in ministers' pension which Synod approved. Retired ministers receive an annual pension of \$5,724 from the church to which each congregation pays a required quota. This quota money is placed in a fund

Continued on page 8

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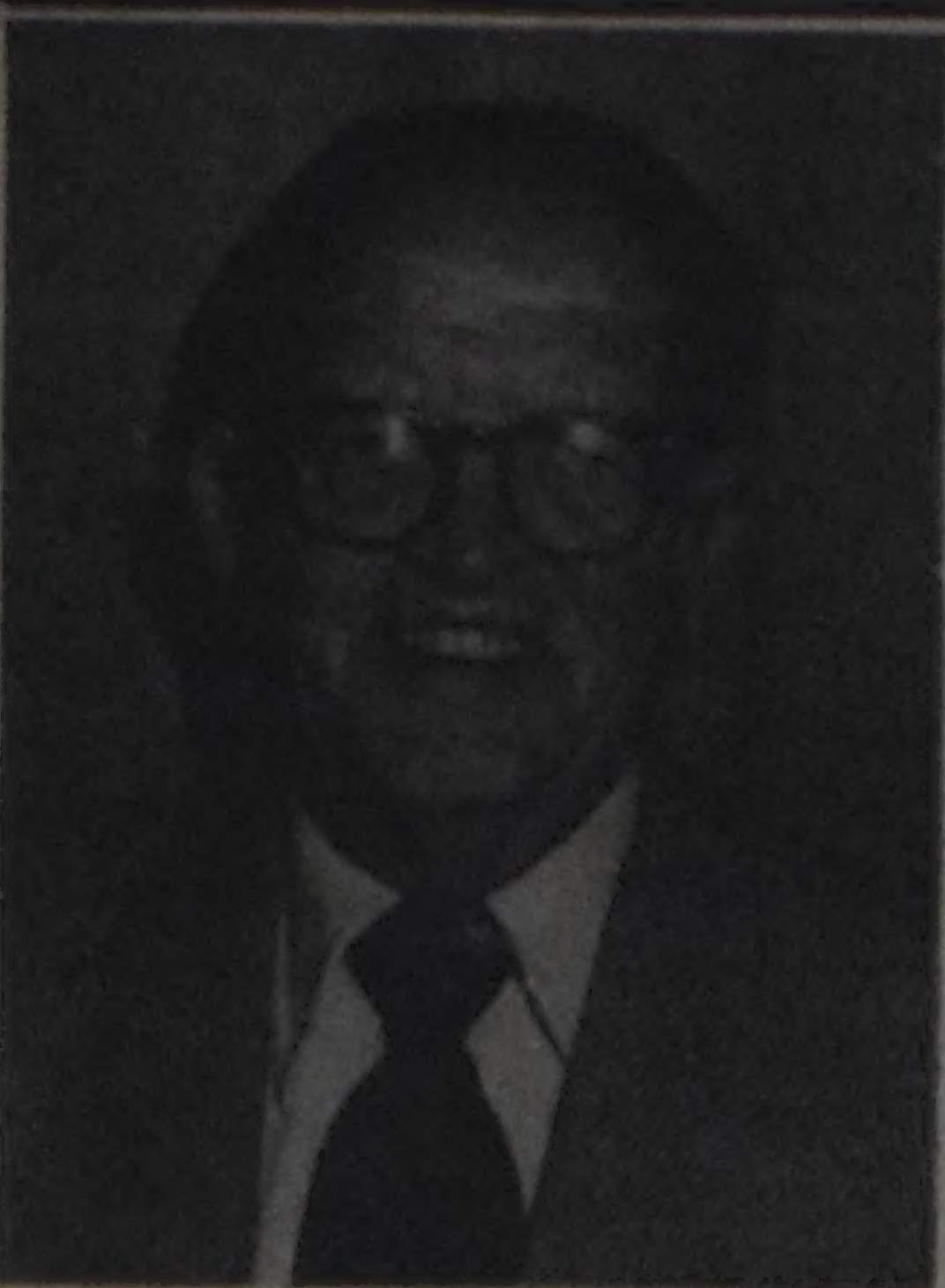
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Synod '80

Synod briefs



Rev. William Haverkamp

De Wachter editor

Rev. William Haverkamp, editor-in-chief of De Wachter, was re-appointed for a three-

year term which will bring him to age 75. De Wachter is the denomination's official Dutch language-publication, coming out twice a month. The bulk of De Wachter's circulation is in Canada.

Minority leadership

The Christian Reformed Church has about 100 congregations which are involved in some way in a ministry to minority groups. In an effort to draw these people into the denomination, the Synodical Committee on Race Relations (SCORR) was formed several years ago. Synod this year approved the appointment of Rev. William Ipema who will work among these minority groups and who is given the

challenge of turning hundreds of men and women into Christian leaders in the communities.

No Ten Commandments?

Synod soundly rejected a personal appeal by a Grand Rapids, Mich. man who wanted the Ten Commandments removed from the Heidelberg Catechism. Clarence Reyneveld had expressed his objection to the use of the Ten Commandments in the worship service back in 1976. He appealed to Classis Grand Rapids South in 1977 and again in 1978. Synod turned down his appeal last year and finally put the matter to rest this year. Mr. Reyneveld believes that we are

not bound by the law as found in the Ten Commandments but only in God's grace. Therefore, he argued, the Ten Commandments are now detrimental to the Christian for they produce slavery and defeat. His request that he address Synod for a few minutes was rejected.

Deacons as delegates

Should deacons be delegates to major assemblies of the church (classis and synod)? That question has faced the church off and on since 1857 and has come up at both the classis and synod level on numerous occasions. Classis Muskegon (Michigan) this year overtured Synod to allow for deacons to be seated at classis and synod, and it provided a well-spelled-out overture to back its request. Synod passed the overture on to the 1979 study committee appointed to look at the role of the deacon which is supposed to report next year.

Institutions approved

Synod received reports of

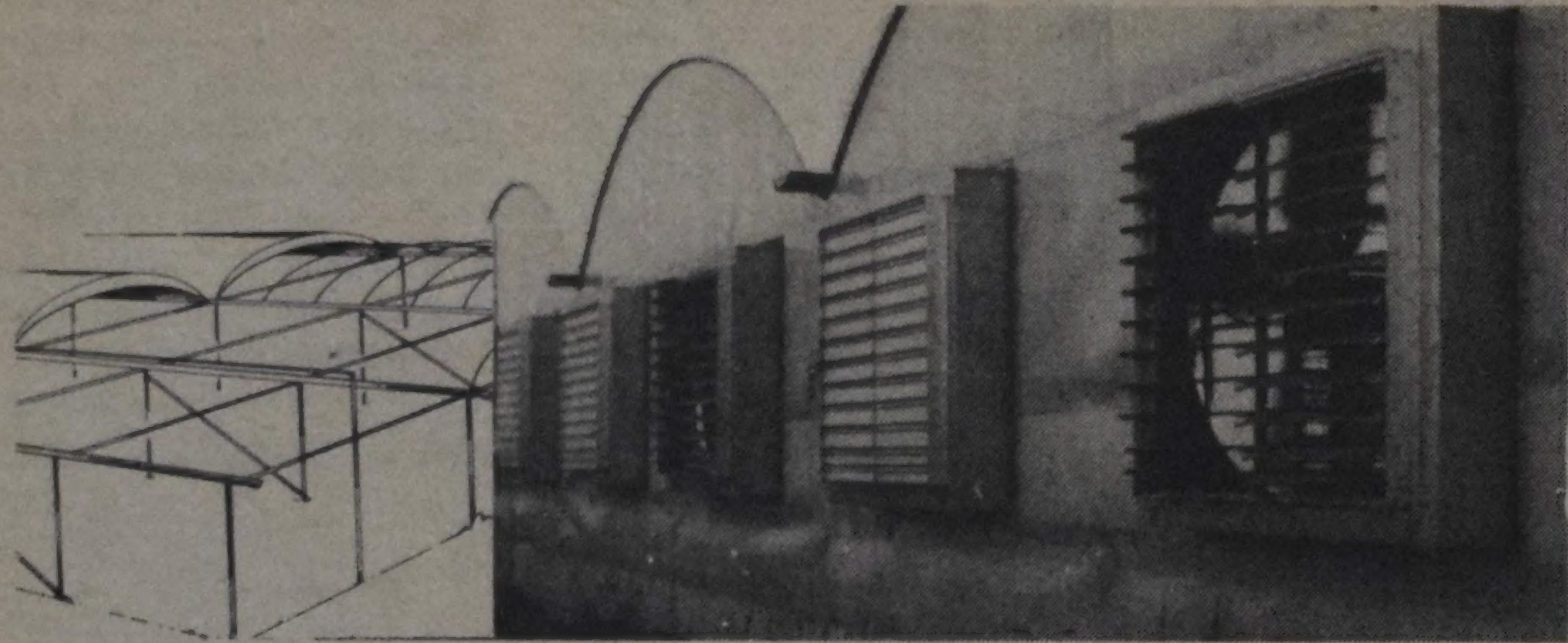
the work of the following educational institutions and approved their causes for financial and prayerful support during the next year: the Association for the Advancement of Christian Scholarship, Dordt College, Reformed Bible College, and the United Calvinist Youth. Notably absent from the reports to synod was one from The King's College in The King's College in Edmonton. A delegate from Grand Rapids encouraged synod also to remember that institution in its prayers and expressed hope that a report from that institution will be available next year.

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Minister's worth

Continued from page 7
and re-invested for future use.

Some delegates to Synod declared that the ministers' pension of \$5,724 was "a crying shame" and that the increase which Synod adopted was only a six per cent increase over last year.

Ministers' Pension Fund committee members pointed out that this pension is not the only source of income for the emeritus minister and that, when you add government pension programs, it comes to

about \$12,500 per year for a retired couple.

There was a long discussion about the Ministers' Pension Fund and the merits of the current scheme. There is presently one fund to handle ministers on both sides of the border. That fund will be separated by 1982 so that separate committees will each control their own funds. A study committee was appointed to perform "an independent evaluation of the Ministers' Pension Fund."

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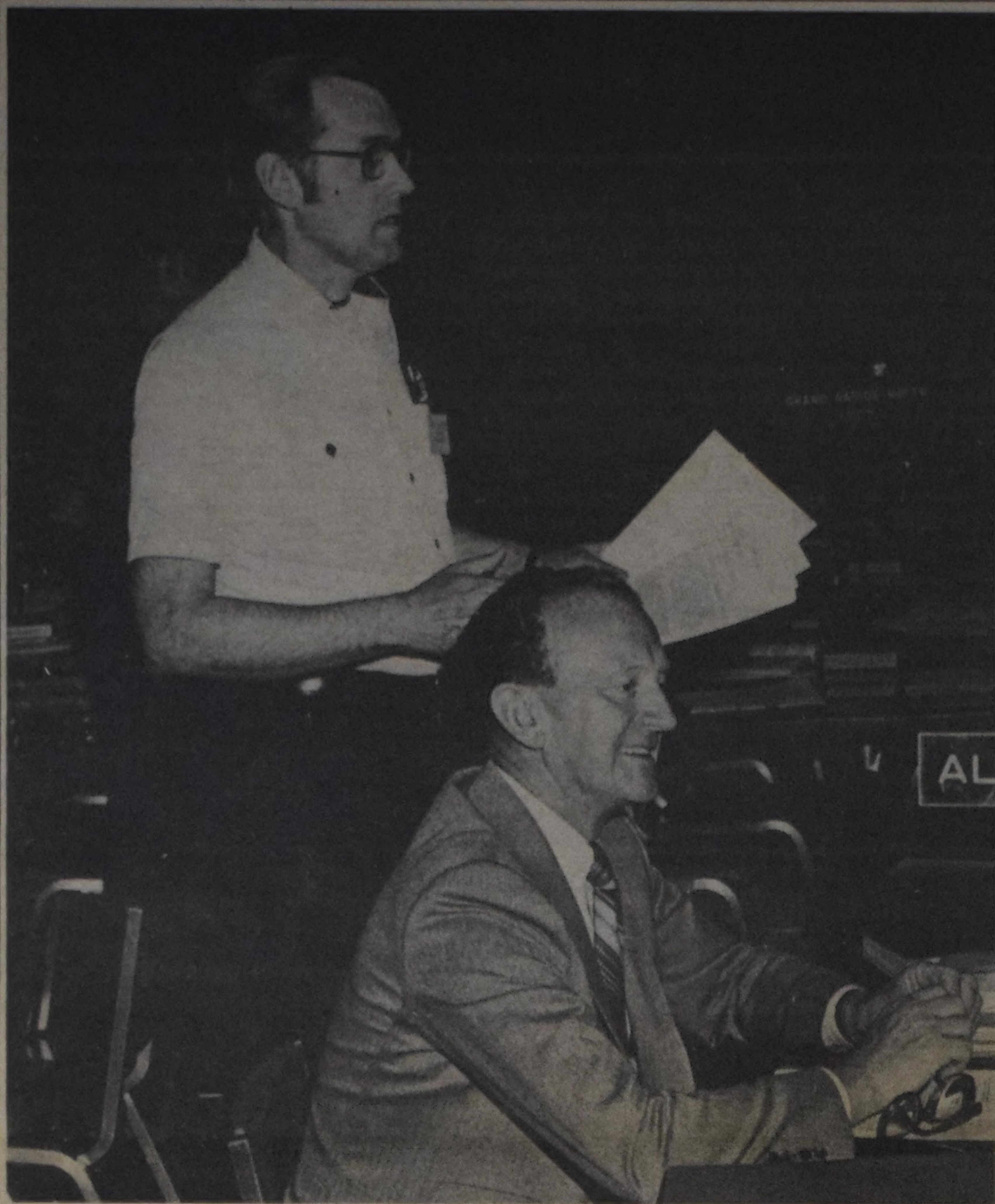


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Synod '80



Two Canadian delegates get ready for another session
Dr. Harvey Smit, education department director, explains curriculum to a Synod visitor.

Catechism classes to return to memorizing

Memorization of certain Bible texts and certain questions and answers of the Heidelberg Catechism was again urged by delegates to Synod. Synod adopted new guidelines regarding memory work as they were presented by the Board of Publication's Education Department.

These guidelines will become part of the material going out to church school (catechism and Sunday school) teachers during the next year and will offer some guidance for teachers who constantly face that dilemma of whether or not to have the students memorize certain passages of scripture or of the catechism.

Synod adopted five guidelines:

► that accuracy in memory work is important.

► that memory work be designed for long-term retention and, therefore, that materials for memory be chosen carefully and used repetitively.

► that a rationale be given for the pattern of the materials that are chosen.

► that the memory work be presented within its context.

► that in addition to memory work of texts and questions and answers from the Heidelberg Catechism, there also be the development of a "where to find it" program of memory work.

The last guideline seems to

be most practical. It says, in essence, that it is fine to memorize certain texts of the Bible and certain statements of faith from the catechism, but it is equally important to know just where you find those passages and those statements of faith. Where do you find the Sermon on the Mount, the various parables, the Ten Commandments, the Great Commission? Where do you find texts to refute the teachings of the Jehovah's Witnesses or Mormons?

As part of its church school (catechism and Sunday school) material, those items will be included for the teacher's use.

The second guideline answers the basic question: "Why memorize?" We memorize "for long-term retention" — that is, so that we will know that certain passage 10 years from now. It is therefore important that we choose carefully just what we memorize so that it will be valuable for us for many years. It is also important that we repeat those memorized passages on a regular basis so that we will not forget them.

The Board of Publications currently has a program of Christian instruction for children from age 3 through to young adults and is currently producing material for adults so that the entire congregation can be involved in the education process.

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Synod '80

Group of Indian churches ready to form a classis

A group of 15 Indian churches in the sprawling mid-west of the United States came one step closer to becoming an independent classis of the Christian Reformed Church.

Those 15 churches are currently part of Classis Rocky Mountain which covers Utah, Colorado, Arizona, New Mexico, Kansas and Nebraska. The other 16 churches within that classis can be termed "regular" churches.

The Christian Reformed Church has a long history of work among the Indians in that area, dating back to the early 1940s. The denomination's Board of Home Missions has had a paternalistic role over those churches, providing leadership and guidance to those people during the past 40 years.

The official language among

those churches is Navajo. They have been united in recent years by the creation of the Council of Indian Churches which now wants to become a classis.

Delegates to Synod were told that the Indian churches are very dependent upon the leadership from the Board of Home Missions and they respect the role of Synod as one of government.

There are a number of problems which will have to be worked out before those churches can form a classis, however. One is finances. The Christian Reformed Church operates from quota support: each of the 68,000 families in the denomination (the total membership is about 300,000) pays a certain amount towards the operation of the denomination.

The Navajo people are a poor people and they simply could not afford to pay full quota. Some formula will be established by which they will be asked to pay only part of their fair share. The denomination acted similarly in the late 1940s and early 1950s when the wave of Dutch immigrants settled in Canada. A percentage of quotas was also agreed to . . . but some churches continue to live by those 30-year-old guidelines.

The Council of Indian Churches will be turned into a classis in two stages. Synod this year, gave approval to the concept. Next year's Synod will have to look at the final plan for the formation of the classis which includes such things as quota support and the use of certain psalms and hymns to be used in their Navajo

worship services.

□ Ethnic groups

Delegates expressed some concern that the formation of a classis of Indian churches might spark the creation of classes for other ethnic groups and that this move tended to divide rather than separate the denomination.

It was pointed out that classes are regional in nature and that, in this case, those 15 Indian churches are all within the same region. A Chinese delegate pointed out that it would be difficult to create a classes of Chinese churches because they are spread across the country and that to form such a classis would be both foolish and impractical.

In addition to improving the concept of the Classis of Indian Churches, Synod also

recognized "the validity of modifying the regulations of Synod and the Church Order, with the approval of Synod, in order to affirm the cultural uniqueness of the Indian churches." It added that "the unique cultural situation of the Indian churches with respect to leadership preparation and appointment, finances, and ecclesiastical patterns of organization require adaptation in order to serve the growth, maturity, and responsibility of the Indian churches."

Finally, Synod authorized the Council of Indian Churches, in consultation with the Board of Home Missions and Classis Rocky Mountain, to develop and refine the concept and plan for becoming a classis, and report to the Synod of 1981.

Movie reviews will continue to guide the church

The role of movies in our society and the church's reaction to those movies sparked a 90-minute debate among delegates at Synod this year. At issue was the substance of two overtures to Synod which asked the denomination's official publication, *The Banner*, to stop publishing movie reviews.

Reaction was somewhat varied on the subject but most delegates saw the need for continued movie reviews.

Two opposite points of view on the matter are reflected in these quotes from two delegates: "Reviews demean the church and our publication." "We need movie guidelines for our young people."

Delegates to Synod received assurances that the quality of movie reviews will improve. The new editor of *The Banner*, Rev. Andrew Kuyvenhoven, has privately indicated that no reviews will appear from September 1 to the end of the year.

Synod adopted a set of basic principles governing the review of movies which came at the recommendation of the denomination's Board of Publications. Those principles are:

► "Non-Christian films are, by the common grace of God, often serviceable to the ends of God's kingdom."

► "Filmmaking is a morally

acceptable enterprise which significantly reflects and shapes the culture of a people.

► "Whatever lawful human endeavour shapes the culture of people is in principle open to the Christian and should either be entirely claimed for Christ or selectively utilized to advance His cause.

► "Although there is a deep-seated antithesis between the kingdom of God and the kingdom of the world, a meaningful distinction may be made between Christian and non-Christian, and anti-Christian films and plays.

► "Anti-Christian films which contravene the gospel undermine authentic human values and offend Christian sensibilities, should be denounced.



The executive (moderamen) of Synod 1980 of the Christian Reformed Church included, from the left, Rev. Martin Geleyne, first clerk; Rev. Calvin Bolt, vice-president; Rev. Jacob Eppinga, president; Rev. Edward Knott, second clerk.

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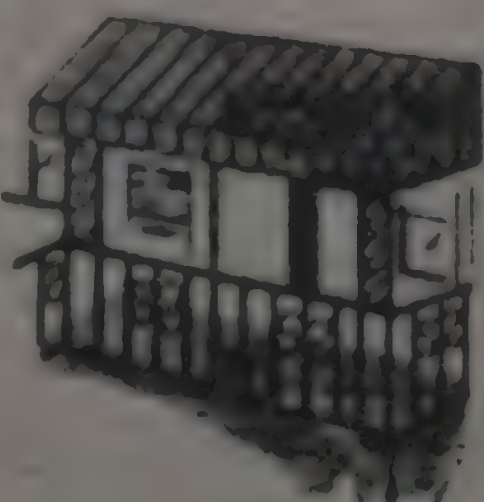
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962-0326**NIV gets Synod nod**

There were differing points of view with respect to acceptance of the New International Version (NIV) of the Bible but those points of view did not originate from among the 152 delegates to Synod of the Christian Reformed Church.

Instead, the study committee which recommended the use of NIV in the churches was somewhat unevenly divided. The majority of the Bible Translation Committee endorsed it while only one man had serious reservations. That one man was Dr. Bastiaan Van Elderen, professor of New Testament at Calvin Seminary, who argued that the NIV is less accurate in translation than the Revised Standard Version (RSV) and that there does not seem to be a need for yet another trans-

lation of the Bible in our churches.

Reporting for the study committee was Dr. David Holwerda, professor of religion and theology at Calvin College, who defended the report. During the hour-long discussion at Synod, the two presented their views.

It was conceded that the RSV is indeed a better translation of original manuscripts but that the NIV is easier to read. It was also pointed out that several Christian Reformed scholars were involved in the translation work on the NIV.

Approval of the NIV was also given in reaction to the proliferation of paraphrases which exist today and which continue to be used in evangelism work. Paraphrases

convey the message of Christ but lack in accuracy.

There was a discussion which centred around the question of whether or not we need another translation. It was generally agreed that those churches which wished to use the NIV might do so. Currently on the approval list is the King James Version (which has always been there), the Revised Standard Version (RSV) and the New International Version (NIV). You may take your pick.

Lord's Supper forms

For those churches which conduct Lord's Supper during Advent and Christmas there currently exists variations of the new form. The variation involves an entire liturgy for those two occasions. Synod gave approval for trial use by the churches.

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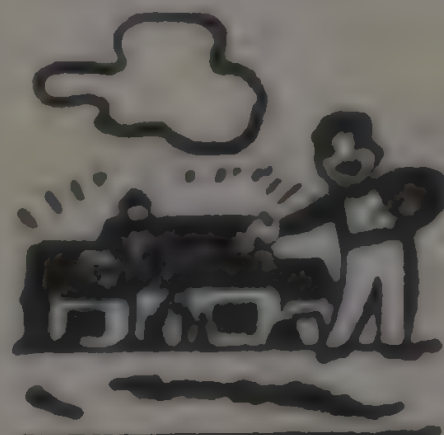
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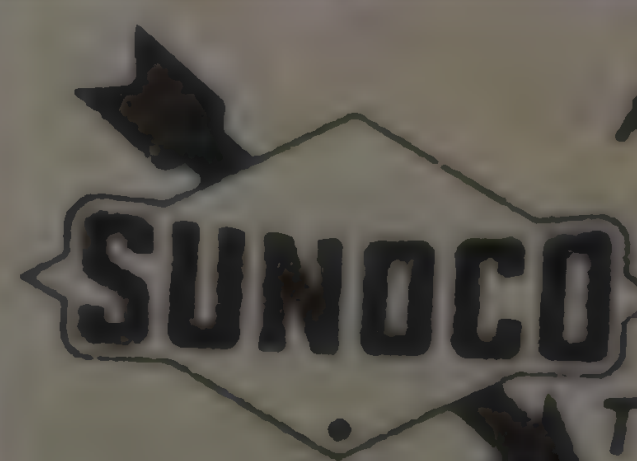
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C.E.A.F. establishes student grant fund

The Christian Economic Assistance Foundation is a foundation which by its charter, assists Reformed organizations with financial services. It was incorporated in 1972, but has been relatively inactive during the past eight years. Some readers may remember the "birthday calenders" and greeting cards with art work by Matthew Cupido.

However, in January, 1980 the CEAF board decided that Christian education needed a lot of attention from a financial service point of view. CEAF proposed to the OACS board that it be used by the OACS for such services. The OACS board accepted the offer with the understanding that CEAF would be completely accountable to the OACS board in so far as it relates to educational services in Ontario. CEAF has accepted a working relationship on this basis.

The directors of CEAF presently are: Adrian Guldemond, secretary; Harry Houtman, vice-president; Hank Hultink; Dick Kranendonk, president; Betty Westrik; and Dr. Jack Zeyl.

One of the programs which CEAF has now started is the "student grant fund." This fund will receive donations

from anyone who is interested in Christian education. People interested in this fund will be:

►private people who live in areas where there is no Christian school or school society;

►corporations which do business on a regional, provincial or national scale and which would like to see their donation to Christian education benefit more students than just those at the location of their head office.

►those who work for corporations that operate a matching gift plan. Everyone should find out if the company for which they work has such a plan. Many do. Basically such a plan means that the corporation does all or most of their corporate charitable giving by matching the gifts of their employees. So if you have the company deduct \$5.00 per week from your pay cheque, then it will add another \$5.00 and send \$10.00 per week to the charity of your choice, in this case, the CEAF "student grant fund." Many such gifts can really help to reduce the cost of education to struggling parents!

CEAF has committed that every dollar received through this fund will be distributed to

the participating Christian schools on a per student grant basis. This means that any administrative cost will have to be covered out of the revolving daily interest account of the fund or out of other income.

Evangelicals target world people groups

PATTAYA, Thailand — Leaders from around the world are gathered in Thailand for a Consultation on World Evangelization (COWE) to consider ways to get the Christian message to the 2.5 billion who have not heard it. The 650 participants have targeted specific "people groups." These are the estimated thirty thousand tribes, religious, vocational and language groups with which people identify.

CEAF believes this can be done.

This is a good method of helping to reduce the financial burden of Christian education. There are many families who pay in excess of \$3,000 per

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Send your gift to CEAF, Student Help Fund c/o: OACS, 547 West 5th Street, Hamilton, ON L9C 3P7. You will receive a tax deductible charitable receipt for your gift.

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1 juli 1523

Het licht van het Evangelie begon in het jaar 1523 te schijnen in een Augustijner klooster te Antwerpen omdat de monniken de geschriften van Luther, ook een Augustijner monnik, met enthousiasme bestudeerden. De monniken van dat klooster werden gevangen genomen en naar Vilvoorde gebracht. De Leuvense hoogleraren deden al hun best, onder dreiging met dood en brandstapel, deze monniken te bewegen het 'nieuwe geloof' af te zweren. Zij slaagden er in allen op drie na terug te winnen voor de moederkerk. Die drie waren: Lambertus Thorn, Hendrik Voes en Johannes Esch.

Hendrik Voes en Johannes Esch werden eerst naar het schavot gebracht. Toen de brandstapel werd aangestoken riepen zij: wij willen sterven voor de naam van de Here Jezus. Wij gaan als ware Christenen sterven. Zingend 'Wij loven u O God, wij prijzen uwen Naam' (Het bekende Te Deum) gingen ze heen. Rook en vlammen verstikten hun stem en leven, op 1 juli, 1523.

Later werd ook Lambertus Thorn, omdat hij niet wilde herroepen ter dood gebracht. Hij werd geworgd.

Zo werden Hendrik Voes en Johannes Esch de eerste martelaren in de dagen der Reformatie. Toen Luther het hoorde dichtte hij zijn eerste gezang, een nieuw lied heffen wij aan'.

Luther schreef ook aan de Christenen in Nederland, aan alle geliefde broeders in Christus, die in Holland, Brabant en Vlaanderen zijn, een ontroerende brief. Een brief die vertaald is door Dr. H.A. VanBakel, Evangelisch Luthers predikant, later hoogleraar aan de Universiteit van Amsterdam.

Lof en dank zij de Vader van alle barmhartigheid, die ons in deze tijd weer zijn wonderbaar licht doen aanschouwen, dat tot nu toe verborgen was om onzer zonden wil en ons liet onderworpen zijn aan de afschuwelijke macht der duisternis en daardoor smadelijk dwalen, in dienstbaarheid aan de antichrist. Maar nu is de tijd weer daar, dat wij de stem der tortelduif horen en de bloemen ontluiken in ons land. Aan welke vreugde zij, mijn beminden, niet alleen deel hebt; veeleer zijt gij de voornaamsten geworden, aan wie wij zulk een vreugd en zielsgenot beleefd hebben. Want voor de gehele wereld is het u gegeven, het evangelie niet alleen te horen en Christus te leren kennen, maar ook de eersten te zijn, die om Christus' wil thans schande en schade, angst en nood, gevangenschap en gevaren lijden en nu zo rijk in vruchten geworden zijn, dat gij het evangelie ook met uw eigen bloed begoten en bekrachtigd hebt. Bij u immers hebben de twee kleinodien van Christus, Hendrik en Johannes, te Brussel hun leven gering geacht, opdat Christus en Zijn Woord zouden worden verheerlijkt.

O, hoe verachtelijk zijn die twee zielen omgebracht! Maar hoe heerlijk en in eeuwige vreugde zullen zij met Christus wederkomen en hen, door wie zij nu onrechtvaardig veroordeeld zijn, richten met gerechtigheid! Ach, wat zegt het weinig, door de wereld gesmaad en gedood te worden, voor hen die weten, dat hun bloed kostelijk en hun dood welgevallig is in Gods ogen, zoals de psalmen zingen. Wat beduidt de wereld tegen God? Welk een lust en vreugde hebben alle engelen gehad aan die twee zielen! Wat zal het vuur gaarne hebben geholpen, om hen uit dit zondige leven te leiden tot het eeuwige leven, uit deze smaad tot de eeuwige heerlijkheid! God zij geloofd en in eeuwigheid geprezen daarvoor, dat wij het beleefd hebben, echte heiligen en werkelijke martelaren te zien en te horen, wij, die tot nu toe zoveel valse heiligen hebben verheven en aangebeden! Wij hier, in Wittenberg, zijn 't tot heden nog niet waard geweest Christus zulk een dierbaar en welgevallig offer te worden, ofschoon velen onzer niet vrij van vervolging waren en nog niet vrij ervan zijn.

Daarom, mijn zeer beminden, weest getroost en verheugt u in Christus en laat ons danken voor zijn grote tekenen en wonderen, die hij begonnen is onder ons te doen. Hij heeft ons hier fonkelnieuwe exempelen zijns levens voor ogen gesteld. Nu is het de tijd dat het rijk Gods niet bestaat in woorden maar in kracht. Hier leren wij wat het zeggen wil: weest blijde in droefenis. Voor een korte tijd, zegt Jesaja, verlaat ik u, maar met eeuwige barmhartigheid zal ik u weer tot mij trekken. En de 91e psalm: 'Ik ben, spreekt God, met hem in droefenis, ik zal hem uitredden en tot ere brengen, want hij heeft mijn naam gekend.

Daar wij dan zien het lijden des tijds, maar zulke sterke troostrijke beloften hebben, laat ons ons hart vernieuwen, goedsmoeds zijn en ons met vreugde laten slachten voor de Heer. Hij heeft gezegd en zal niet liegen: ook de haren op uw hoofd zijn alle geteld.

En of de tegenpartijders deze heiligen ook schelden voor volgelingen van Huss, Wicleff en Luther en zich beroemen op hun woord, dat verwondere ons niet, maar versterke ons veeleer, want Christus' kruis moet worden gelasterd. Maar onze Rechter is niet ver. Hij zal een ander oordeel spreken. Dat weten wij en daar zijn wij zeker van. Bidt voor ons, geliefde broeders, en voor elkaar, opdat wij elkander de trouwe hand reiken en allen in een geest vasthouden aan ons hoofd Jezus Christus, die u met genade moge sterken en volmaken tot eer van zijn heilige naam, welke zij prijs, lof en dank bij u en alle creaturen tot in eeuwigheid. Amen.

(Brief aan die Christen ym Nidderland — Martinus Luther).

J. VanHarmelen

Verzoeking in Dachau

De Wekker — Onder deze titel publiceerde ds. J. Overduin, wiens boek „Het en hemel in Dachau" destijds door velen gelezen, een artikel in „Centraal Weekblad" waarin hij op fijne wijze de betekenis van het ambt van dienaar des Woords schetst. Dat ambt moet ieder ambtsdrager zwaar wegen. Maar men leze zelf:

De bede die de Heiland ons heeft leren bidden „Leid ons niet in verzoeking, maar verlos ons van de boze" is onder alle omstandigheden van ons leven noodzakelijk. Elke situatie brengt eigen verzoeken mee. In de welvaart ligt de verzoeking om steeds egoïstischer te consumeren. In het gebrek krijgt ons egoïsme weer andere gestalten. Of we nu gezond of ziek, rijk of arm, erkend of miskend zijn, altijd ligt de boze op de loer om ons te verzoeken verkeerde conclusies te trekken en een verkeerde houding aan te nemen.

Al zijn de omstandigheden zeer belangrijk om onze levenshouding ten goede of ten kwade te bepalen, de praktijk leert ons dat vooral ons hart beslissend is. Geen wonder dat Gods Woord zulk een zwaar accent legt op ons hart. „Geef mij uw hart", „uit het hart zijn de uitgangen des levens", „uit het hart komen voort..." Wie in

de concordantie van de bijbel het woord hart opslaat, bemerkt dat enkele honderden malen dit woord voorkomt. In onze tijd van sociologie wordt terecht aandacht gevraagd voor de betekenis van de levensomstandigheden van de mens. Het wordt pas een kwalijke zaak, wanneer hierbij veel te weinig aandacht wordt gevraagd voor het hart van de mens.

Een mens die maanden en zelfs jaren moet leven in het grensgebied van leven en dood en die beneden het bestaansminimum moet proberen toch in leven te blijven, zal ervaren dat zijn instinct tot levensbehoud maximaal opgevoerd wordt. En dan verkeert een mens in de gevaarlijke zone van de verzoeken om alle middelen aan te grijpen.

De strijd om het bestaan zal menigmaal ten koste van de naaste gaan. Ook gold menigmaal het recht van de sterkste. Het z.g. „kluuwen" van het stukje brood van een medegevangene kwam voor. Toch niet dikwijls, omdat hierop zware straffen stonden. En gelukkig heerste ook veel aandoenlijke solidariteit. Het kwam een enkele maal voor dat iemand zijn eigen stukje brood aan een nog zwakkere broeder gaf.

Op een morgen werd ons bekend gemaakt, dat alle

geestelijken naar huis mochten gaan, wanneer zij afstand deden van hun ambt. Zij mochten dan in hun eigen land ingezet worden in allerlei noodzakelijke arbeid. Dit was een verzoeking, omdat het hier ging om een kans te overleven. De kans om te sterven was veel groter dan te overleven.

Om te kiezen voor deze weg tot levensbehoud kon men allerlei argumenten aanvoeren. Men kon wijzen op de abnormale situatie, waarin we ons bevonden. Men kon zeggen: en als we hier ellendig omkomen, wie heeft daar nu wat aan? Je vrouw, je kinderen, en... je gemeente? Zou de gemeente het je nu kwalijk nemen om deze weg te kiezen? Als de oorlog voorbij was, konden we wel weer ons ambt aanvaarden.

U kunt begrijpen dat deze aangeboden kans een geweldige verzoeking was, en dat wij gedurende de dagen van bedenktijd veel gebeden hebben.

Het ontroerende resultaat was: *dat nooit!* Liever hier sterven dan oms ambt, dat Christus ons gaf, aan de vijand te verkanselen. We zouden niet alleen onze Opperherder, maar ook onze gemeente niet meer onder ogen durven komen. De huurling ziet het

Vervolg op pag. 15

PERSOVERZICHT

- Alle ogen waren gericht op Venetië waar leiders van de Westerse landen konfereerden. De bijeenkomst had iets van familie-reunie georganiseerd om verschillen bij te leggen. Men schijnt daar aardig goed in geslaagd te zijn. De hoge heren waren althans eenstemmig in hun veroordeling van de Russische bezetting van Afghanistan. Men was het er ook over eens om samen zoveel mogelijk afhankelijkheid van olie-import te beperken. Alleen Trudeau wilde niet beloven om Canadese olieprijsen tot het wereldniveau op te trekken. Die wereldprijs aan de pomp ligt al heel aardig dicht bij tachtig cent per liter. Wat benzine betreft is Canada een eiland van goedkoopte.

- De Russen hebben in een symbolies gebaar wat troepen uit Afghanistan terug getrokken, maar de Westerse landen hebben het als een doekje voor 't bloeden herkend en men blijft aandringen op totale ontruiming van het bezette gebied.

- President Carter is weer naar huis teruggekeerd nadat hij in Spanje er op aangedrongen had dat dat land zich bij de NAVO geallieerden zou voegen.

- Trudeau deed op de terugreis Zweden en Engeland aan. In Zweden gaf hij een nummertje jo-jo weg ten aanzien van de pers en de diplomatieke heren die hem uitgeleide deden. Onze prime-minister kan op zekere tijden zo lekkertjes zijn laars lappen aan het protocol. Dat mag ik wel. Ik heb daar zelf ook wel eens last van.

- Er was in Ontario een provinciaal congres van P.C. leden. Het was achter gesloten deuren, maar er is wel uitgelekt dat er flink gekankerd werd over de leiding in de partij. Als dat een voorproefje is van het nationale congres konden er wel eens slachtoffers gaan vallen in de hogere regionen van de partij.

- PetroCan is er in geslaagd om aardgas uit het Poolgebied te verkopen. Het gas zal in het hoge Noorden vloeibaar gemaakt worden, daarna zal het te scheep gaan op weg naar het Zuiden, waar het weer in gasvorm omgezet zal worden. De Yankees waren er als de kippen bij en zij zullen grote afnemers worden. Het hele geval zou zo ongeveer dertien biljoen dollar in Canada's kas brengen. Dat is nogal een flink potje.

- En de Russen willen in Canada een automobiel fabriek gaan opzetten. Drie provincies komen in aanmerking: New Brunswick, Ontario en Quebec.

- De Fransen zijn er in geslaagd om een neutronenbom te produceren. Dat is een gevalletje dat de bevolking van een hele stad kan doden zonder enige schade aan gebouwen toe te brengen. Zoiets hebben we hard nodig natuurlijk.

- Sanjay Ghandi, de zoon van India's prime-minister, Indira Ghandi, die beschouwd werd als de meest invloedrijke man in dat land, kwam om in een vliegtuigongeluk.

- En om maar weer eens te bewijzen dat de RCMP altijd maar man krijgt komt het volgende verhaal uit Kamloops, B.C. Daar was een man verleden jaar zo verontwaardigd over een parkeerbekeuring dat hij zijn truck omdraaide en de hele parkeermeter omver reed. Nu, een jaar later, heeft de RCMP hem te pakken gekregen en het zal die man zo'n \$1,500 gaan kosten.

- En in Nederland heeft men na een langdurig onderzoek een man opgespoord die nog nooit aan enige demonstratie had deelgenomen. Zelfs niet aan een demonstratie ten behoeve van scharrelkippen.

Carl D. Tuyt

Holland

Bloemen bloeien overal,
langs de sloten in de wal,
in de huizen voor de ramen;
op de straten in de kramen;
in het park bij slanke berken
pralen zij in mooie perken;
aan de randen van de steden,
ach, kan ik wel ergens treden
waar de lucht zo vol van geuren
en het land van kleuren is?

Grijze, grauwe wolkenluchten,
waar de mensen onder zuchten
en de zon niet door kan breken
hangen als een dichte deken
over 't lage land.

Af en toe, vaak ongelegen,
valt er uit die wolken regen
en ze blijven zo lang hangen
tot je moe wordt van verlangen
naar de zon op 't land.

Didy Prinzen

Onder Ons

De eerste auto (1948-1951)

Het is jammer dat wij als emigranten niet een schrijver in ons midden hadden want wat had zo iemand een boeiend verhaal kunnen schrijven over onze belevenissen in die eerste jaren.

Als er een boek geschreven zou worden over die tijd dan zou er ook een apart hoofdstuk in moeten over onze ervaringen met onze eerste auto. Want als wij vandaag eens de verzameling oude wagens konden zien die destijds bij de kerk stonden! Model A's en B's, zgn. hoge hoeden; sommige in goede staat, maar ook exemplaren die vandaag zo van de weg gestuurd zouden worden. Er was er een bij waar aan de ene kant geen glas meer in zat. Omdat een nieuwe ruit te duur

was had de eigenaar er maar een stuk karton voor gedaan. Als hij nu bij een wegwijzing kwam met een stopsein moest zijn vrouw uitstappen om te zien of hij door kon rijden.

Een andere auto had haast geen remmen. Weer een ander kon men alleen maar op de weg houden door het stuurwiel met beide handen stevig vast te houden.

Een kerklid woonde 16 mijl van de kerk. Zijn auto gebruikte nogal veel olie. Het was zo erg, dat hij de olie er 's zondagsmorgens pas in kon doen. Deed hij het op zaterdagavond dan was de helft er uitgelekt. Hij kon precies heen en weer naar de kerk rijden, dan was de olie weer op. Dit werd de man te duur. Hij ging naar een garage en kocht een vat afgewerkte olie, daar liep

de motor even goed op.

We hadden in die tijd onze zorgen, maar achteraf gezien was het ook een mooie tijd. We hebben nu een tijd van voorspoed (gehad?). Hadden wij in die eerste goedkope tijd, naar wij meenden, soms grote uitgaven voor een auto, zij vallen in het niet bij de bedragen die er nu mee gemoeid zijn.

Maar over het geheel genomen is het wonderbaarlijk zoveel als we op kerkelijk en maatschappelijk gebied bereikt hebben. Het werk onzer handen? Ja, maar de Here heeft Zijn zegen er over gegeven. Dat belijden wij. Laat het ook in de toekomst zo blijven.

E.A. Bokma,
Grimsby, Ont.



Nieuwe stijl paspoort in '81

door Albert Elkenaar

De Nederlandse Courant — Het bekende Nederlandse paspoortboekje met de zwarte kaft gaat binnen afzienbare tijd plaatsmaken voor alleen maar een kaart in plastic omhulsel.

Deze kan aan de grenzen veel sneller en makkelijker door de computer gelezen worden dan het huidige identiteitsbewijs.

Om dit papier komt dan later een niet meer los te snijden of los te tornen doorzichtig kunststof hoesje.

De nieuwe computerkaart — die inmiddels in Frankrijk op bescheiden schaal is ingevoerd — krijgt ook cijferreeksen en coderingen die alleen door snelle „leesmachines“ nagerekend kunnen worden.

Wie er toch in zou slagen het nieuwe paspoort na te maken, wat uitgesloten wordt geacht, zou dan wel op de hoogte dienen te zijn van de juiste sleutels van de codering.

Volgens informatie van het ministerie van Buitenlandse Zaken — dat in Nederland het

paspoort afgeeft — zal met de invoering op zijn vroegst eind volgend jaar kunnen worden begonnen. Eerst worden de eventuele kinderziekten die tevoorschijn komen afgewacht, om zoveel mogelijk fouten te vermijden.

Ook is vervalsing ervan vrijwel zeker uitgesloten. Zo zal er op de kaart geen losse foto meer worden geniet of gelijmd.

De beslotenheid van de bezitter wordt rechtstreeks op een soort „fotogevoelig“ papier met watermerk overgebracht.

Na Engeland, waar alles voor de persoonskaart in gereedheid is gebracht en Frankrijk, zal volgend jaar ook in de Duitse Bondsrepubliek tot het afgeven van het paspoort „nieuwe stijl“ worden overgegaan.

West-Duitsland heeft bij alle omliggende Europese landen op het gebruik van deze computerkaart aangedrongen omdat daardoor terroristen en andere misdadigers bijna geen vervalsingsmogelijkheid meer hebben.

Buitenlandse Zaken over-

woog bij het besluit om zich bij het nieuwe model aan te sluiten dat het Nederlands paspoort in de huidige vorm in de toekomst waarschijnlijk veel vervalsers zou aantrekken.

Om geen „eilandje“ te worden in het nieuwe internationale systeem is daarom de beslissing genomen zich bij de ontwikkelingen in het buitenland aan te passen. Er is daarover internationaal overleg geweest. Wie voor verre reizen en bepaalde landen visa nodig zou hebben, krijgt bij de kaart nog een los boekje voor de stempels.

Intussen zijn er via de Raad van Europa nog gesprekken gaande over het instellen van een uniform Europees paspoort.

Deze duren al jaren, maar hebben nog geen definitief resultaat gehad. De nieuwe kaart waartoe nu per land afzonderlijk wordt overgegaan doorkruist het plan voor dit Europese eenheidspaspoort, volgens het ministerie van Buitenlandse Zaken.

Dachau

Vervolg van Pag. 14

gevaar en vlucht en laat de schapen achter. En voor ons besef waren nu onze schapen in het concentratiekamp. En door ons blijven in het kamp ging er ook een getuigenis ter bemoediging uit voor de schapen thuis. We hadden vrede in ons hart. En — voor zover we weten — heeft slechts een geestelijke de verzoeking niet kunnen weerstaan.

Wanneer een dienstknecht van Christus zich werkelijk geroepen weet door God onze Vader en Jezus Christus, dan kan hij niet begrijpen dat sommigen zo makkelijk (terwijl niet eens doodsgevaar dreigt) afstand kunnen doen van hun ambt. Het ambt is geen toga die je kunt afleggen. Tenminste, wanneer men nog wil en kan spreken van roeping.

Er is dikwijls wat smalend gesproken over roeping. En verscheidenen gaan theologie studeren omdat het zulk een interessante studie is, maar die helemaal (nog) niet van plan zijn de pastorie in te gaan. „Je

kunt nog alle kanten uit“, zoals men zegt. Nu zal ik geen kwaad zeggen van theologen die godsdienstleraar, vormingsleider of zo iets worden. Ze zijn ook nodig. Het is wel verdrietig wanneer het een ontsnappingspoging is. Per slot van rekening wordt er geestelijk en pastoraal evenveel gevraagd, wanneer men „een andere kant“ uitgaat.

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THANKS

DE JONG: We would like to express a sincere thank you to our children, relatives and friends who made our 50th Wedding Anniversary an unforgettable occasion. Above all, we thank our heavenly Father for his constant care and love and giving us so many years together.

Eelke & Doetjé de Jong
 (née v.d. Heide),
 Box 1964, Lacombe, AB

JOOSSE: We wish to say thank you to our children, grandchildren, relatives and friends who helped us to celebrate our 40th Wedding Anniversary. Thanks for the best wishes, cards, flowers and gifts. Above all, we thank our heavenly Father for all his blessings and protecting care through all these years.

Mr. and Mrs. J. Joosse,
 395 Hudson Dr., London, ON.

BIRTHS

FABER: Albert and Christine thank God for the blessing of their first child, REBECCA LYNN, born on June 7, 1980. Grandparents are Mrs. Fenna Faber of Strathroy and Mr. and Mrs. Ben Schrik of Calgary. R.R.#6, Strathroy, ON N7G 3H7.

SNOEK: With great joy and thankfulness, we, John and Wilma, thank God for the safe arrival of, and entrusting to our care, DAVID JONATHAN, our first child. He was born May 25, 1980. Fifth grandchild of Mr. and Mrs. R.W. Haan of Port Perry, ON. Also the fifth grandchild of Mr. and Mrs. Hans Snoek of Orono, ON.
 Post Office, Hampton, ON L0B 1J0.

MARRIAGES

BORG-LAMMERS: Believing that God has brought them together, Mr. and Mrs. John Borg are happy to announce the forthcoming marriage of their daughter, ELIZABETH to BERT LAMMERS, son of Mr. H. Lammers and father of Steph and Shawn. The ceremony will take place, D.V., on Saturday, July 12, 1980, at 3:00 p.m., at the First Chr. Ref. Church of Sarnia. Revs. Getkate and Gritter officiating. Future address: 671 Murphy Rd., Sarnia, ON.

BALLAST-STEENSTRA: Mr. and Mrs. Ralph Ballast of Denfield, ON are happy to announce the marriage of their daughter, SYLVIA JOANNE to MARTIN RAYMOND, son of Mr. and Mrs. Val Steenstra of Sarnia, ON. The wedding ceremony will take place, the Lord willing, on Friday, July 4, 1980 at 6:30 p.m. in the East Chr. Ref. Church in Strathroy, ON. Rev. J. Tangelder officiating. Future address: R.R.#1, Forest, ON.

BRUS-GREYDANUS: Mr. and Mrs. Ralph Brus and Mr. and Mrs. Jake Greydanus, are happy to announce the marriage of their children, HELEN and JOHN. The ceremony will take place, D.V., on Friday, July 25, 1980 at 7 p.m. in the Chr. Ref. Church of Listowel, ON. Rev. P. Breedveld officiating.

Future address: 155 Reserve Ave., Listowel, ON N4W 2K7.

MARRIAGES

BURTON-VANDER KOOP: Mr. and Mrs. Munro Burton, Englehart, ON, are well pleased to announce the forthcoming marriage of their daughter, OLIVE ANN to PETER WILLIAM, son of Mr. and Mrs. James Vander Koop, R.R.#5, Simcoe, ON. The exchange of their marriage vows will take place, the Lord willing, on Saturday, July 19, 1980 at 4 o'clock p.m., in the Emmanuel United Church of Englehart, ON.
 Future address: 135 Neeve St., Guelph, ON.

DE ROO-BOSMA: Mrs. George DeRoo and Mr. and Mrs. Case Bosma are pleased to announce the forthcoming marriage of their children, ELSIE and ALVIN. The ceremony will take place, July 5, 1980 in the Mount Hamilton Chr. Ref. Church, Hamilton, ON at 2:30 p.m. Rev. J.W. Jongsma from Brantford officiating.
 Future address: 204 Glancaster Road, R.R.#1, Ancaster, ON L9G 3K9.

HOOYER-BOUMA: Mr. and Mrs. Everett Hooyer of Dresden, ON, and Mr. and Mrs. Poppe Bouma of Sarnia, ON are happy to announce the forthcoming marriage of BETTY and JOHN. The Lord willing, the marriage will take place in the First Chr. Ref. Church of Sarnia, ON, on July 19, 1980 at 4:00 o'clock. Rev. John Kerssies officiating.
 Future address: 1027 Branchley, Sarnia, ON N7S 1R3.

KRAAY-RYSKAMP: Ted and Alice Kraay of Bowmanville, ON are pleased to announce the forthcoming marriage of their daughter, JANET to PHIL, son of Bart and Martha Ryskamp of Calgary AB. The wedding ceremony will take place, the Lord willing, on August 9, 1980, in the first Chr. Ref. Church, Calgary, AB. Rev. F.D. Breisch officiating.

KAMMINGA-PRINS: Believing that God has brought them together in his love, Mr. and Mrs. Edward Kamminga of St. Catharines, ON, and Mr. and Mrs. Ralph Prins of Lacombe, AB, joyfully announce the forthcoming marriage of their children, ALICE and ALFRED. The Lord willing, the ceremony will take place on Friday, August 1, 1980 at 3 o'clock at the First Chr. Ref. Church, Lacombe, AB. Rev. J.H. Kits officiating.
 Future address: 9140 - 144th Ave., Apt. #318, Edmonton, AB.

LISE-PASSCHIER: With thankfulness to God who brought them together, Mr. and Mrs. Louis Lise and Mr. and Mrs. Anton Passchier, would like to announce the marriage of their children, SYLVIA and GORDON. The Lord willing, the ceremony will take place on Friday, July 18, 1980 at 7:30 p.m. in the First Chr. Ref. Church of Drayton. Rev. Aarian Dieleman officiating.
 Future address: R.R.#3, Blyth, ON.

LOS-VAN ZWOL: Rev. and Mrs. D.C. Los of Woodstock, ON have the pleasure to announce the forthcoming marriage of their daughter, ELISABETH JOHANNA to GEORGE, son of Mr. and Mrs. H. Van Zwol of Millgrove, ON. The ceremony will take place, D.V., on Friday, July 11, 1980 at 5 p.m. in the Covenant Chr. Ref. Church, 410 Lansdowne Ave., Woodstock, ON. Father of the bride officiating.
 Future address: 5348 Lakeshore Rd. East, Apt. #904, Burlington, ON.

Share your
 family news with
 our C.C.
 readers!

MARRIAGES

MEYERINK-BARTHEL: This is the day that the Lord has made... With joyful hearts we, RAMONA and ROGER, along with our parents, Diane and Fred Meyerink and Bep and Peter Barthel, announce the celebration of our marriage. The ceremony will take place, the Lord willing, on Sunday, August 17, 1980, during the morning worship service, at the First Chr. Ref. Church, Red Deer, AB. Rev. N. Knoppers officiating... Let us rejoice and be glad in it.
 Temporary address: 20 Mackenzie Cr., Red Deer, AB.

NOORT-HEEMSKERK: Mr. and Mrs. L. Noort, Winchester, ON are happy to announce the forthcoming marriage of their daughter, MARIAN ELIZABETH to JOHN CORNELIS, son of Mr. and Mrs. C. Heemskerk, Long Sault, ON. The wedding will take place, the Lord willing, Saturday, July 5, 1980 at 2:00 p.m. in the Cornwall Chr. Ref. Church. Rev. Sietsma officiating.
 Future address: 801 Ocean View Dr., Port Edward, BC V0V 1G0.

VROOM-WUNDERINK: ANDREW WUNDERINK and MARGARETH ANN VROOM, together with their parents, Mr. and Mrs. William Vroom of Bowmanville, ON and Mr. and Mrs. Richard Wunderink of Lowell, Indiana, are pleased to announce their forthcoming marriage. The wedding ceremony will take place, D.V., on Saturday, July 5, 1980, at 5 p.m. in the Rehoboth Chr. Ref. Church, Bowmanville, ON. Rev. A. De Jager officiating.
 Future address: 83 Booth St., St. Catharines, ON L2N 1X3.

ANNIVERSARIES

1955 1980
 With joy and thankfulness to our God, we are grateful that we may announce the 25th Wedding Anniversary of our parents,

JOHN and SHIRLEY BERGSHOEFF
 (nee Vermeer)

on July 9, 1980.
 Love and congratulations from their children:
 Ron & Marion; Janis
 Fran & Rick
 Jim
 Donna
 Tom
 403 Main St. W., Grimsby, ON.

"In all your ways acknowledge him and he will make straight your paths" (Proverbs 3:6).
 This wedding text has become very true in the eventful 25 years of our marriage. We praise God for his love — and like you to share the joy and gratitude with us and our children, Joyce, Neil and Ron at an open house in the Westmount Chr. Ref. church, Drury Lane, Strathroy on Saturday, July 12, 1980 from 2:00 - 4:00 p.m.

TOM and HENNIE BERGSMA
 (nee Hofsteenge)

"Great is thy faithfulness."
 317 Drury Lane, Strathroy, ON N7G 3E8.

1955 1980
 "As for me and my house, we will serve the Lord" (Joshua 24:15).
 It was with much love and gratitude to God that we celebrated together with our parents,

FRANZ and JEANE DEWEERD
 (nee Elema)

their 25th Wedding Anniversary on July 1, 1980. We pray that they may be blessed with many more years together.

With much love from their children:
 John & Betty — Stratford
 Warner — at home
 Andy — at home
 Jeff — at home
 Tim — at home
 Home address: R.R.#4, Stratford, ON.

ANNIVERSARIES

1940 1980
 Drogham Bradford
 Frysland Ontario
 "Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Proverbs 3:5,6).
 With joy and thanksgiving to our Lord, we wish to congratulate our parents and grandparents,
 JACOB and KLASIENA HAMSTRA
 (nee Hofman)

on the occasion of their 40th Wedding Anniversary on July 11, 1980, D.V. We pray that God will bless them and keep them in the future.
 Dorothy and Matthew Kwantes;
 Cindy, Heather, James, Dianne — Abbotsford, BC
 Hank & Pauline Hamstra; Mark, Jake, Jessica — Langley, BC
 Lena & Steve Weber; Amy, Robert, Sara — Madison, AL
 Shirley & Dave Kidd; Lorna — San Mateo, CA
 Fran & Keith Oussoren; Jeffrey, Jennifer, Lori, Aaron — Bedford, PQ
 Agnes & Andy Kramer; Anna, Stefan — Belleville, ON
 We will celebrate with a family reunion from July 19-26.
 Home address: Box 563, Bradford, ON.

Leeuwarden Orangeville
 1945 1980

October 22
 Psalm 121

Thankful to our gracious Father, the children and grandchildren of,

MARTIN and WIEKE HEIDINGA
 (nee Stienstra)

would like to announce the 35th Wedding Anniversary of our parents. May the Lord bless them and keep them continually in his care. We plan to celebrate this happy occasion on July 14, 1980, when all the children may be present.

Derk & Annita Maat; Derek, Marya — Ingersoll, ON
 Jim & Coby Heidinga; Cathy — Trenton, ON
 John & Kay Heidinga; Anna, Martin — Granum, AB
 Henry Heidinga & Melinda Linker (engaged) — London, ON
 Reception at Orangeville Chr. Ref. Church, 50 Blindline, north off Hwy. #9, on Monday, July 14, 1980 from 8:00 - 10:00. Best wishes only please.
 Home address: General Delivery, Post Office, Orangeville, ON L9W 2Z4.

Tzummarum Springfield
 Friesland Ontario
 1940 1980

July 11

With joy and thankfulness to our heavenly Father, we announce the 40th Wedding Anniversary of our parents and grandparents,

THOMAS and ALICE PASMA
 (nee Struikasma)

It is our prayer that God will continue to keep them in his care, and bless them in the years to come.

Their thankful children and grandchildren:
 John & Lena Pasma; Timothy, Kevin, Michael — Tillsonburg
 Dick & Tena Poortinga; Dorothy, Anita, Wendy, Sharon — Aylmer
 Nick & Betty Bergsma; Mark, James — Brownsville
 Jack & Aurelia Pasma; Jennifer, Chad, Chandra — Springfield
 Hugo & Sally Marcus; Scott — Orillia

Open house will be held on Friday, July 11, 1980 from 7 - 10 p.m. at the Brownsville Hall. All friends and relatives are welcome to celebrate with us. Best wishes only please.
 Address: R.R.#1, Springfield, ON N0L 2J0.

ANNIVERSARIES

1940 1980
 Den Haag Toronto

July 16

With joy and thanksgiving to our Lord, we hope to celebrate the 40th Wedding Anniversary of our parents and grandparents.

HERMAN C. and ANNA W.
 OUSSOREN (nee Brouwer)

It is our prayer that the Lord will continue to bless them and keep them in his care.

With love and congratulations from:
 Jackie & Menno VanHarten — Guelph

Tini & Peter Smit — Agincourt
 Joanne Oussoren — Burlington
 Keith & Frances Oussoren — Bedford

Anne & Martin Mol — Aurora
 Harry & Mary-Jane Oussoren — Brampton

and 12 grandchildren
 Open house will be held on July 19, 1980 at the First Chr. Ref. Church, Taunton Rd., Toronto from 3-5 p.m. Best wishes only, please.

On July 6, 1980, we hope to celebrate the 25th Wedding Anniversary of our parents and grandparents,

FREDERICK MARTINUS and
 MARIA BELIA DE LEEUW
 (nee Cruson)

Gerrit & Brenda; Elizabeth de Leeuw — Regina

Magdalena & Peter; Daniel Modderman — Dysart

Trijntje & William Nieuwenhuis — Whitewater

Mary de Leeuw — Regina
 10 Hammond Rd., Regina, SK S4R 3C6.

OBITUARIES

Na een ernstige ziekte nam de Here nog onverwachts uit ons midden tot Zich,

JACOBUS HERREWYNEN

Mogen zijn vrouw en kinderen troost vinden in de woorden van Psalm 23, „De Heer is mijn Herder, mij ontbreekt niets." Dat dit hen kracht mag geven voor vandaag en blijde hoop voor de toekomst.
 Namens de seniors, the „Blessed Age Club," Jarvis, ON.

On June 13, 1980, the Lord suddenly called home his child,

JACK HERREWYNEN

at the age of 65.
 We as board and society of Jarvis District Christian School, wish to extend our deep Christian sympathy to his wife Nel and his children and grandchildren. We pray the Lord may give them comfort and strengthen them all.
 Jarvis District Christian School, Jarvis, ON.

After a brief illness, the Lord took home our dear husband, father and grandfather,

TIESJAN MEDENDORP

Thursday, June 19, 1980 at the age of 58 years.
 He will be greatly missed by his wife, Ge Medendorp.

Children and grandchildren:
 Adrian & Jetty Boer; Tyson — St. Catharines

John & Cindy Medendorp; Douglas — Burlington

Bob & Janet Holtrop; Bernadette — Thunder Bay

Ed & Joanne Gerald

"The Lord is my shepherd, I shall not want" (Psalm 23:1).

Home address: R.R.#1, Murillo, ON P0T 2G0.

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OBITUARIES

"My trust is in the Lord."

On June 19, 1980, the Lord took home our dear son and brother-in-law and uncle,

TIESJAN MEDENDORP

Dear husband of Ge Medendorp (nee Buitenhuis)
Vader & Moeder Buitenhuis — Lutten (Ov) Netherlands
Egbert & Riek Buitenhuis — Guelph, ON
Jan & Henny Buitenhuis — Kaka-beka Falls, ON
Hank & Jansje Buitenhuis — Lutten, (Ov) Netherlands
Ali & Tjeerd Bakker — Thunder Bay, ON
Roel & Meta Buitenhuis — Kaka-beka Falls, ON
Mien & Andre Smid — Lutten (Ov) Netherlands
Janny & Be Vos — Utrecht Netherlands
Nieces & Nephews

On June 19, 1980, our dear friend,

GEES MEDENDORP

went to be with the Lord. We will remember him for his warm friendship and pray that the Lord will sustain Ge and the children.

Signed by:

Henry & Nell Heerema
Jack & Betty Miedema
Wim & Annie Bus
Eeuwe & Grace Wymenga
Dick & Nell Maat
"The Lord is my shepherd."
Thunder Bay, ON

On May 12, 1980, the Lord called home to be with him, our beloved father, grandfather, and great-grandfather,

DERK HENDRIK NAVIS

at the age of 96. He was at peace with God and by his living and dying showed us the way.

He is survived by his loving wife, Dina Hendrika (nee Van Haarlem). His children:

Mina & Lukas Westert — Ruinerwold, Holland
Johanna & Albert Kulper — Richmond, BC
Grace & Herman Boschman — Edmonton, AB
Christien & Dick VanderZee — Edmonton, AB
Siemy & Gerrit Grootkarsyn — Edmonton, AB
Mieke & Dick deWaard — Epe, Holland
Lilly & Fred Broenink — Sherwood Park, AB
Wim & Alice Navis — Sherwood Park, AB
Henk & Elsie Navis — Neerlandia, AB
and 30 grandchildren and 32 great-grandchildren
R.R.#1, Sherwood Park, AB T8A 3K1.

On June 14, 1980, it pleased our heavenly Father to call home his weary child, our mother, grandmother and great-grandmother,

NEELTJE TOUW

Widow of the late Arie Touw, at the age of 69 years.

"The strife is o'er, the battle done; The victory of life is won; The song of triumph has begun; Allelujah."

Her children:

Arie & Dinie Touw; Art & Jean (engaged), Ron, Carla, Harry, John — Oshawa, ON
Nellie & Charlie Douma; Kevin, John & Debbie Douma, Johnathan — Brampton, ON
Norma & Henry Delege; Wayne — Chatham, ON
Jake & Louise Touw; Michael, Deborah, Jo-Ann, Christine — North Bay, ON

The funeral was conducted by Rev. P. De Bruyne from the Second Chr. Ref. Church with interment at the Brampton Cemetery on June 16, 1980.

OBITUARIES

We mourn in sympathy with Andrew and Janet de Vries, their children and grandchildren for Janet's father,

OTTO POSTMA

who, after ailing for several years, died on May 31, 1980 at the age of 73 in The Netherlands. May they be comforted with the words of Psalm 23: "The Lord is my shepherd . . . though I walk through the valley of the shadow of death, I will fear no evil . . . and I will dwell in the house of the Lord forever."

REAL ESTATE

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John Karsten

Sales Representative

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London, Ontario
N5W 3G2



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66,000 sq. ft. of barns. 44,100 bird quota. Two homes plus two mobile homes. 93 acres of land, 12 miles from Calgary. Standby power plant, two tractors, truck and van.

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Two broiler barns 40 x 300 ft. connected by 24 x 30 service room. Hot water heating, two broilers (160,000 BTU's each). Interchangeable for both or either barn. Big Dutchman open trough feeding, Plasson waterers (4 rows). Automatic air inlet and variable speed fans. One standby power plant 45KVA. 24,000 bird broiler quota.

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CAGE LAYERS: Basic quota 18,240. Room for 600 feeder hogs. 100 acres of well-drained land. Large brick home.

ROASTER QUOTA: 7,936 A plus class 2. Two barns, calf set up. Ranch style home; second home; 10 acres. \$325,000.

DAIRY: 200 acres, 195 workable; modernized brick home. Free stall barn; double four herring-bone parlor. Liquid manure, slatted floors. Over 100 holsteins, mostly registered. Large quota, complete line of farm machinery.

ROASTER FARM: Basic quota 8,277 plus class 2 quota. Good buildings, older barn suitable for swine. Good home, situated on 15 acres.

POULTRY FARM: Broiler quota, 20,000; plus class 2. Roaster A, quota 12,120. Pullet production 50,000 annually, layer quota 13,000. Modern barns, beautiful brick home, built-in pool and second home on 50 acres.

DAIRY: 46 tie-ups, pipeline, stable cleaner, 3 silos, 2nd barn. Brick house, 125 acres. Cattle quota crops and machinery included. — \$415,000.

PUMP AND FARM SERVICE BUSINESS: Large modern shop. Equipment and stock, showing good return. — \$332,000.

BROILER AND CASH CROP: quota 8,000 plus class 2; modern barn, 95 acres, 87 workable. Dashwood area. \$390,000.

Good selection of general, swine, dairy, poultry, beef and cash crop farms.

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dairy farms

—193 ACRES—

Near Smithville, good buildings, tie ups for 43 cows, pipeline milking. Includes 40 cows (some pure bred), 15 heifers and 7 calves. Milk quota of 552 Lt per day, #1 and 74,368 Lt. MSQ, and all equipment. For only \$370,000.

—170 ACRES—

Just 70 acres rented at low terms, one of the better dairy farms, located near Ancaster. Two homes in good condition, large barn remodelled for dairy, full line of nearly new machinery, valued over \$200,000. 65 cows, 47 head of young cattle, milk quota all included. This farm must be seen to be appreciated.

—169 ACRES—

Tie ups for 42 cows, good buildings. Price includes approximately 58 cows and some young cattle, and equipment. Farm located between Smithville and Hamilton. Good financing available at 9¾%.

—100 ACRES—

Near Palmerston. Good brick home, barn is in excellent condition, 2 silos, excellent soil, 36 cows and all equipment. Pipeline milking.

—100 ACRES—

Near Moorefield. Free stall, 50 milk cows, 4 by 4 milking parlor, hog barn for 500 fat hogs. Remodelled brick home. Excellent income. Must be seen.

—125 ACRES—

Empty dairy farm in Niagara Falls area. Large remodelled home, barn for 30 dairy cows and 6 calf pens. Owner anxious to sell. Will hold 1st mortgage at reasonable rate.

—110 ACRES—

Empty farm in good location on highway. Solid brick home, excellent barn for 40 cows. Land naturally drained. this farm has good potential.

—300 ACRES—

65 cows, 41 young cattle and large quota. Must be sold fast. Owner wants action now.

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FOR SALE OR RENT:

Spring plant business (established 50 years), covering 1½ acres in town, (pop. 5,000), 10,000 sq. ft. glass and plastic, 3 bedroom house, 54 x 24 ft. sales area and plenty of parking space. Great opportunity for a nursery and landscaping business of which there is none in town. Call: Ed VanGeest or write Box 280, Listowel, ON.

We have several dairy farms listed for sale from 29 acres to 480 acres. All going concerns and good operations. Phone your needs to us and make an appointment.

For more details call:

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and ask for Art Vander Vliet

774-4611 (evgs.)

BUSINESS OPPORTUNITY

TRAILER PARK: 16 acres, 70 trailer hook-ups, ideal location on Lake Erie on paved road. Good four bedroom home. Owner will take back 1st mortgage from qualified purchaser. Vender *very* anxious to sell.

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REAL ESTATE

BROILER BREEDERS — Nearly new bi-level home, new barn, fully equipped, good contract, permit to build second barn. Asking price: \$109,000. (Keith Miller).

ROASTERS AND HEAVY VEALERS:

1 nearly new home; second home in excellent condition; 10 acres garden land, close to town. Asking price: \$325,000 with good financing. (Keith Miller).

8,500 CAGE LAYERS: 50 acres land, good home. Owner very anxious to sell. Asking price: \$265,000. (Gord Gray).

1,150,000 LBS. BROILERS AND HEAVY BREEDERS: 100 acres choice crop land, buildings nearly new; unbelievable financing. (Keith Miller).

DON'T MISS THIS ONE!

FARROW TO FINISH HOG OPERATION: 11,000 chicken broilers, with 5,000 secondary quota; 25 acres fruit land, excellent home. One of the few farms showing good returns. (Keith Miller).

PULLET GROWING: Nearly new barns, with space for 12,000 pullets per crop, hot water heating; 3-bedroom home in good condition; close to town. Good financing. (Keith Miller).

28,000 BROILERS AND ROASTERS: Nearly new barns, good acreage; good 3-bedroom home; good area. (Gord Gray).

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220 Broad St. E.

Dunnville, ON

416-774-7624

and ask for Keith Miller

774-4077 (evgs.)

or Gord Gray

(519) 822-4438 (res.)

JOB WANTED

Dependable Christian couple getting married, desires work on a farm in Western Canada in late October. Experienced in cattle, dairy and fieldwork. Please reply to Box 113, Drayton, ON N0G 1P0, Canada.

Young man seeks employment, preferably on beef or dairy farm. Please contact: Ronald Vermolen, 5 St. Helena St., St. Catharines, ON. Phone: 416-935-8360.

ACCOMMODATION

Young, Christian woman seeks room and board or apartment to share in the vicinity of **Brock University, St. Catharines, ON.** Starting first week of September, 1980. Please write: Miss Alayne De Vries, 322 Colborne St. E., Oshawa, ON L1G 1M5, or phone: 728-2769.

WANTED: Boarding room or (unfurnished) apartment near Fanshawe College in London, ON, as of September. Also wanted is a male roommate. Contact: Gord VanGeest, 376 Lake St., Grimsby, ON L3M 1Z8. Phone: (416) 945-4748.

University student working in **North-East Toronto**, requires room and board in that area, weekdays only, July and August. Contact: Chris Ellens, R.R.#4, Bradford, ON L0G 1C0, (416) 775-2741.

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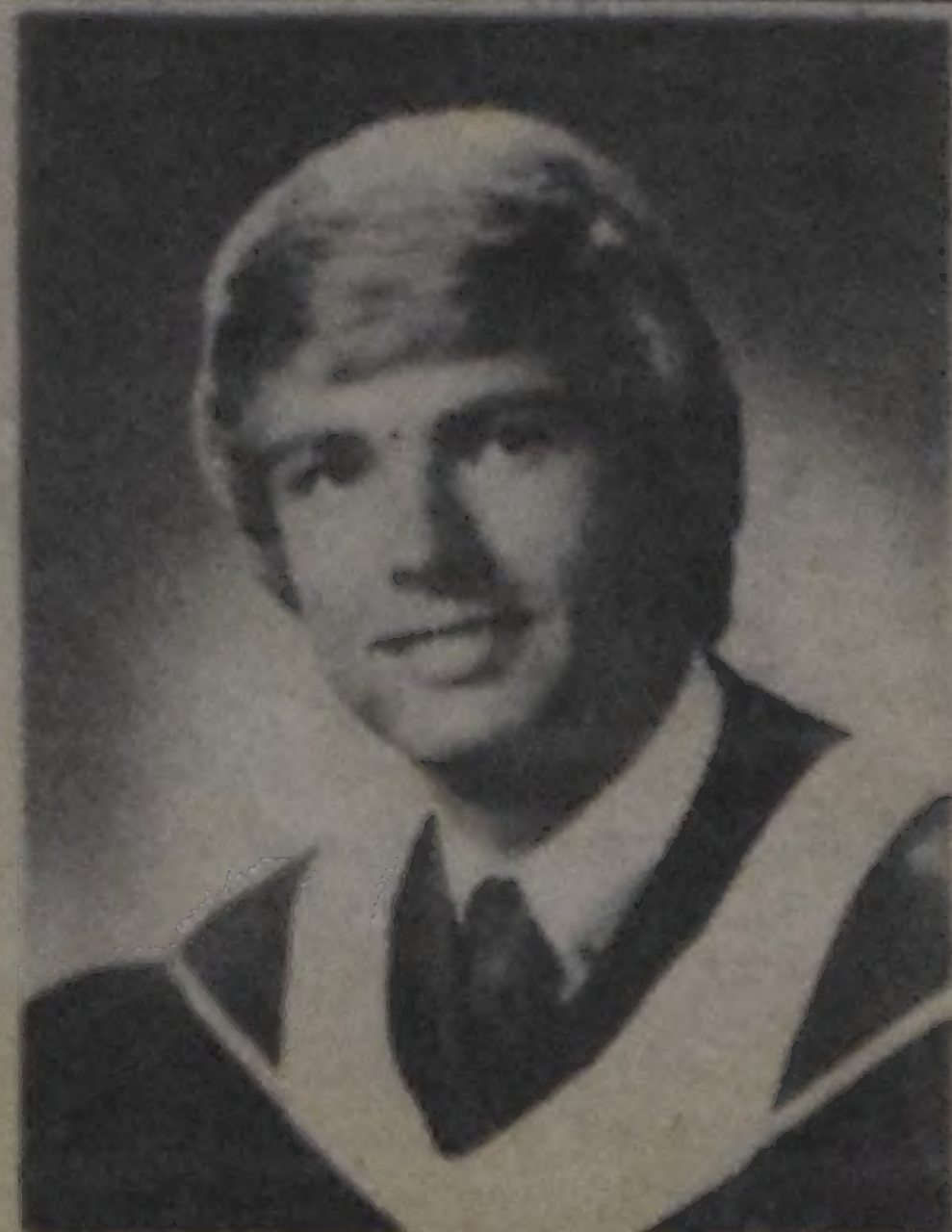
PULPIT SUPPLY

KENTVILLE, NS: Pastors vacationing in the Annapolis Valley, NS, and who would like to help us out by preaching on **July 13, 20, 27 and/or August 3**, please call: (902) 582-3836, or write: Hank Bosveld, P.O. Box 13, Canning, NS B0P 1H0.

RECREATION

MOTOR HOME FOR RENT: \$225.00 per week plus 15 cents per mile. Sleeps 6. Toronto area. Phone: 453-2048.

ANNOUNCEMENT



Mr. and Mrs. Mac Vanderhout of Burlington, are pleased to announce the graduation of their son, Dwayne, from the University of Western Ontario with an Honour's Degree in Business Administration. Dwayne has taken a position with Fairview Travel Service Limited located in Burlington and Stoney Creek.

CHURCH SERVICES

ORTHODOX CHRISTIAN REFORMED CHURCH IN LISTOWEL:

Worship service at Orange Hall, Maitland St. North, 10 a.m. and 2:30 p.m. Rev. C. Bronsveld. Phone: 291-2194.

FOR RENT

HOUSE FOR RENT: 1 mile off 400. North of Toronto. 25 minute drive from 401. Call 416-775-2052.

3 BEDROOM APARTMENT: with garden, for rent on farm. Barn and land available if so desired. Beautiful surroundings in Halton Hills. Preferably mature Christian people. References required. Available August of September. Phone: 853-0218.

TEACHERS NEEDED

GRANDE PRAIRIE: The Grande Prairie and District Christian School requires an **elementary grades teacher** to fill a vacant position for the new term. This is an extremely challenging position, and preference will be given to a teacher with at least one year of experience after graduation. Applications can be sent to: John-Zylstra, Box 191, Sexsmith, AB T0H 3C0. Phone: 568-4104.

THUNDER BAY: The Thunder Bay Christian School is in need of a **Teaching Principal** for the 1980-81 school year. Please send applications to: Chris J. Grootenboer, secr., R.R.#1, Murrillo, ON P0T 2G0. Telephone: 807-935-2778.

TEACHERS NEEDED

Pacific Christian School (formerly Saanich Christian School)

needs an additional
TEACHER FOR GRADE 6,
because of enrollment pressures.

Send applications, including all pertinent information and have 3 letters of reference, sent by registered mail to:
Bob Reitsma, chairman, Education Committee,
406 — West Burnside Rd., Victoria, BC V8Z 1M2.
Phone: (604) 383-2096.

HELP WANTED

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Send letters of inquiry or resume information to:
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Burlington, ON L7R 3Y8

The Canadian Home Bible League

needs for its expanding program of world-wide
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Two Additional Staff Members
THE CHURCH RELATIONS DIRECTOR,
responsible for maintaining and expanding contacts with churches on denominational and congregational level, will promote the League's ministry and gaining financial and moral support. He also will supervise local representatives.

THE REPRESENTATIVE for the Ontario region will present the League to pastors, Christian workers, youth groups, etc. He will also assist churches in local Scripture distribution programs. He will create support from churches and individuals.

A person with vision, drive and commitment will be rewarded with being engaged in a vital exciting ministry, a reasonable remuneration and fringe benefits. Public speaking experience is an asset.

Please contact:

**The Personnel Committee of the
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Box 524, Sta. "A", Weston, Ontario
M9N 3N3 Telephone: (416) 741-2140

WANTED: married, man, experienced with cows and machinery for a dairy farm to share herd responsibilities. Start immediately. Home provided. Call: (604) 832-6815, collect, or write: Waby Brook Farm, R.R.#1, Enderby, B.C. V0E 1V0.

PERSONAL

Single Christian gentleman, age 31, residing in Ontario, widely travelled with many interests, would like to meet an intelligent, church-going young lady of Dutch background, age 20-30. Please reply with particulars to: Box #4526, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

ACCOMMODATION

WANTED: Boarding room or (unfinished) apartment near Fanshawe College in London, ON, as of September. Also wanted, is a male roommate. Contact: Gord Van Geest, 376 Lake St., Grimsby, ON L3M 1Z8. Phone: (416) 945-4748.

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University student working in **North-East Toronto** requires room and board in that area, weekdays only, **July and August.** Chris Eliens, R.R.#4, Bradford, ON L0G 1C0. Phone: (416) 775-2741.

MOVING TO TORONTO and need an economical, yet nice place to live. We need another female(s) to share a townhouse with us. Immediate occupancy or August available. Call after 5:00 p.m. weekdays, (416) 638-4337.

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Stay at the

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Write or phone:

Bill and Christine Van Oene
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Phone: (705) 789-4001

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Voor een geslaagde vakantie met de Hollandse gezelligheid. Cottages te huur tegen redelijke prijzen. Uitstekende kampeer-, zwem- en vis gelegenheid, (ideaal voor groepskampen). „Little Europe" vindt u 8 mijl ten oosten van Highway 11, aan de Muskoka Rd., No. 4, voorheen VanKughnet Road, ongeveer 7 mijl ten noorden van Gravenhurst en voorbij de Muskoka Airport. Plm. 35 mijl van de Chr. Ref. Church in Orillia.
R.S. BAKEMA
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Looking for a nice quiet vacation site. Try Sandy Bay housekeeping cottages on Rice Lake. Our facilities include: Sandy beach, safe swimming, boats, motors, fishing licences, bait, ice and fully equipped store. For reservations call (705) 696-2951, R.R. #4, Hastings.
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[new owners]

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KENTVILLE, NS: Pastor vacationing in the Annapolis Valley, NS, and who would like to help us out by preaching on **July 13, 20, 27 and/or August 3**, please call: (902) 582-3836, or write: Hank Bosveld, P.O. Box 13, Canning, NS B0P 1H0.

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SATURDAY, AUGUST 16, 1980

at
Covenant Christian Reformed Church in
St. Catharines and Queenston Heights.

(Cost: \$18.00)

Singing, workshops, recreation,
meals, activities.

Register before July 26, 1980.
Make cheques payable to: Singles Fellowship Day.

Enclosed is my cheque for \$18.00.

Mr./Mrs./Ms. _____

Address: _____

Postal Code: _____

Send to: Singles Fellowship Day, 1 Howard Avenue,
St. Catharines, ON L2N 3W8.

Books

Bible study

John Stott on the Bible

Understanding the Bible by Dr. John Stott; published by Zondervan Publishing House, Grand Rapids, Mich., 1979; in Canada: R.G. Mitchell Family Books, Willowdale, Ont.; hard-bound, 253 pages; price: \$7.95. Reviewed by Peter Sluys, Salmon Arm, B.C.

Stott is famous for books such as *Baptism and the Fullness of the Spirit*, *Basic Christianity*, *Christian Mission* and *Your Mind Matters*, and for his position of rector emeritus of All Souls Church in London, England. He explains he wrote this book to present a clear, true and fresh understanding of the Bible to two different kinds of readers. Firstly, for the new Christian who needs to grow in

spiritual maturity from the Bible, but needs to derive maximum benefit from reading God's Word, but also for those who are already Christian but need to gain a deeper, more mature grasp of what the Scripture teaches about Christ. He succeeds well in this endeavour. His style allows easy reading and in his intensive, brief treatment of the vast subject, he is able to show the beautiful unity of the Scriptures as they centre around God's redemptive work in Christ.

Stott's main concern is that the readers will discover the greatness of Christ as Creator and Redeemer, both in Old and New Testament. "We need to gaze upon him with such intensity of desire that (by the gracious work of the Holy Spirit) he

comes alive to us, meets with us, and fills us with himself." This is not a mere subjective feeling, but it is a statement based on God's progressive revelation. For that purpose, it is essential to understand the setting within which God has given Christ to us. Stott is committed to the principle of progressive revelation and has a Christocentric approach to both Old and New Testament. The Reformed Christian will re-discover here most of what he has always been taught.

Dr. Stott's main objective is that those who read the Bible will first of all understand that God reveals himself in a particular time, in a particular place and with a particular framework of truth as he offers Christ in the Scriptures.

It takes much art and skill to write brief, clean and accurate chapters on the land of the Bible and the story of the Old and New Testaments. Dr. Stott has that gift. I recommend this book highly for everyone who reads the Bible for directives for interpretation of God's Word. Its easy-to-read style, and its concise, insightful treatment of the contents of both Testaments and the doctrinal explanations concerning the Bible are extremely helpful for any Bible reader. The book includes 5 maps of the Bible lands, notes at the end of each chapter and a very fine selective bibliography with suggestions for further reading.

Understanding the Bible, includes chapters on the purpose of the Bible, Bible lands, the story

of the Old and New Testaments, the message, authority, interpretation, and use of the Bible.

If I could, I would provide every Christian home and young people's room with this book. For it is as Dr. Stott says: "We impoverish ourselves by our low and paltry views of Jesus," and "... our greatest need today is an enlarged vision of Jesus Christ." This book provides an answer to this need.

Fryske Dei

Foar in gesellige dei, kom nei Chrysler Park bij Morrisburg op 19 juli, 1980. Picnic, sjonge en spultsjes op it lan. As it reint giet it ek troch. Begjint om 10 ure.

EVENTS

HOLLANDSE DAG

Zaterdag, 12 juli, 1980 — 10 vm - 7 nm.



Ds. H.A. Vander Windt

LAKEWOOD

Christian Conference Grounds.
(dicht bij Sarnia)

Spreker: Ds. H.A. Vander Windt, Lindsay.
Muziek: Wallaceburg brass band, Joe Wiersma, Shawn Chamberlin
Spelletjes, gedichten, zingen, verhalen, grappen.
De hele dag verfrissingen en een warme maaltijd om 4.30 nm.
(Breng uw eigen lunch a.u.b.)

Voor volledige inlichtingen schrijf naar:
LAKEWOOD CHRISTIAN CONFERENCE GROUNDS
c/o B. Lise, R.R.#5, Forest, ON N0N 1J0.

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Christian Care for the Elderly.

Holland Christian Homes Inc.
Owned and operated by its members. Annual M.F. \$25.00 per family, or \$250,000 for life. Secretary: D. Brinkman, R.R.#1, Bowmanville, ON L1C 3K2. Applications for accommodation to be sent to:

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Brampton, Ontario
L6V 3N2

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LET'S PLAY CHESS

Editor: Pete Layer

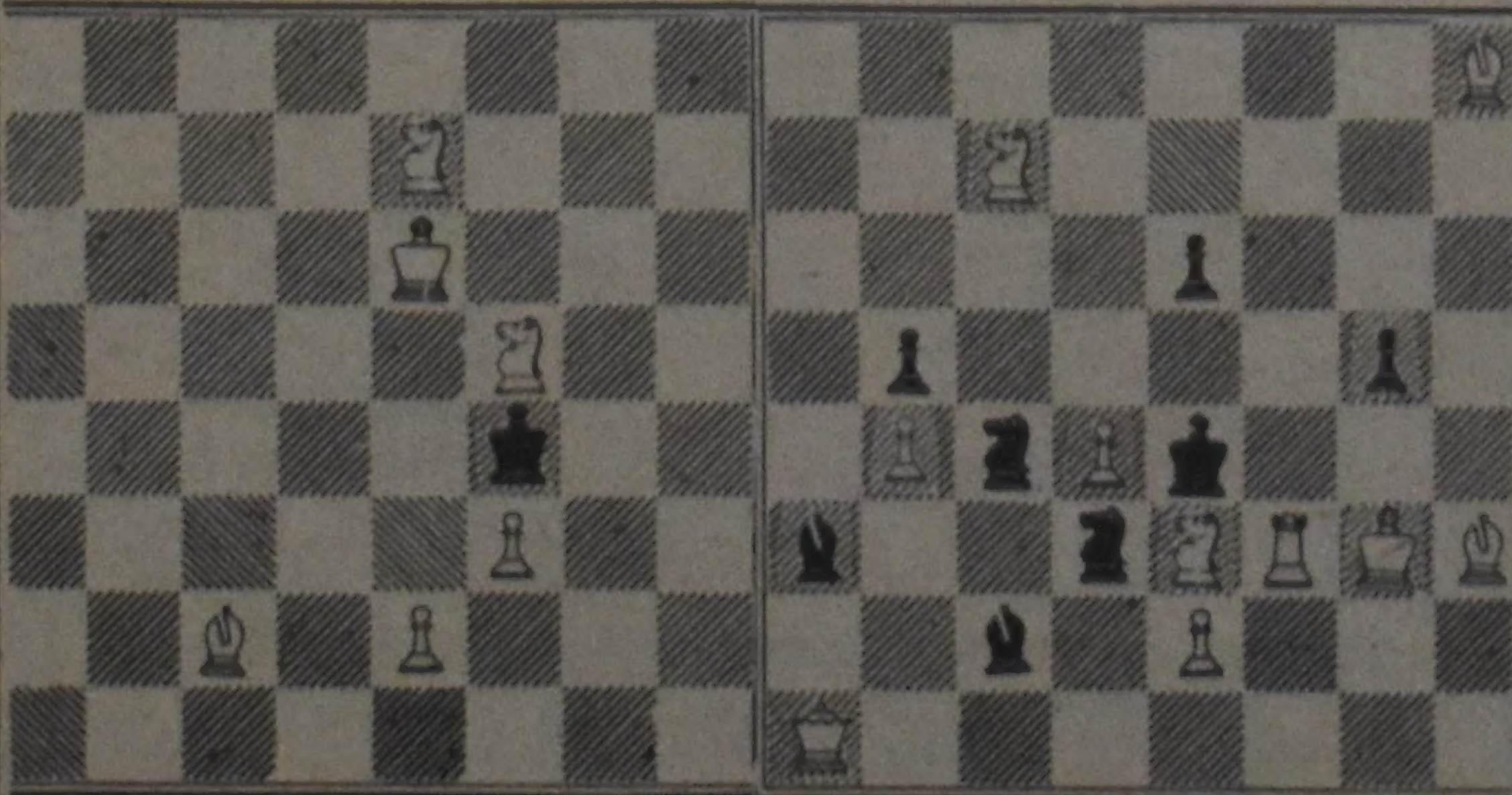
FIRST SERIES OF PROBLEMS IN SUMMER

#836

Dr. W. Massmann
Germany, 1930
1

#837

H. Ahues
Germany, 1962
8



6
3-mover 3pts.

10
White to play and mate in 2 moves 2pts.

1. This summer series should not prove too difficult. Dr. Massmann's problem shows a weak White force. This indicates the Black King should not be allowed too much freedom or else he will escape. Please give the full solution.
2. Mr. Ahues' problem, #837, received a first prize in a tournament in a German chess magazine. You will realize why as you solve the problem. Please give the key and threat, if any.
3. The deadline for these problems will be September 20 for everyone. It may be easier for you if you send your solutions in as soon as you find them, so you won't forget.
4. Have a safe and happy vacation.

The York Christian Reformed Church

invites the community to view the film series:

FOCUS ON THE FAMILY

BY

DR. JAMES DOBSON

Reserve your **Tuesday** evenings beginning **November 4**, ending on **December 16, 1980**, to view this enriching film series.
More details to follow.

Calendar of Events

Ontario

- Aug. 1-4 The 1980 AACs Family Conference will be held August 1-4 at Niagara Christian College, Fort Erie, focussing on the theme of The Gospel of Creation. Lectures, subgroups, worship, and lots of fellowship with hundreds of other Christian families. Registration materials: AACs, 229 College St., Toronto, ON M5T 1R4, or phone: (416) 979-2331.
- Sept. 6 Y.E.S. Conference, Saturday, Sept. 6, 1980, Meadowvale Community Christian Reformed Church, Toronto, ON. Theme: "What Child Is This." Guest speaker, Mrs. Lorie Kok will speak on those energetic eight to those trying twelve. Plus many more workshops. All youth leaders are invited to attend. For more information and registration forms please contact the Y.E.S. Office, 1008 Bathurst St., Toronto, ON.
- Oct. 18 Annual meeting of the Committee for Justice and Liberty in Toronto. Speaker: Wilbur Sutherland, former executive director of Inter-Varsity Christian Fellowship.

Lakewood Christian Conference Grounds: (near Sarnia, ON)

- July 12:** Senior Citizens Day (Dutch), from 10 a.m. - 5 p.m. with Rev. H. Vander Windt. Supper served.
- July 18-20:** Youth weekend with Rev. W. Smedes and music by "Anthem."

Alberta

- Aug. 10-17 Edmonton, Billy Graham Crusade.
- Aug. 26-28 Choral Workshop at the King's College, with Prof. Karl Mr. Houtman of Christian Stewardship Services plans to be in: Alberta — **July 2-16**
He is available for personal visits.

British Columbia

- Aug. 2-4 Bulkley Valley AACs Family Conference at Pine Crest Resort, 25 miles east of Smithers, BC. Speaker, Rev. J. Hielema on the topic: "Faith and its problems." For more information phone: 847-3958.

Miscellaneous

- July 20-24 Dallas, Texas. Christian Booksellers Association annual meeting.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Fri. July 11	Wed. July 9	Fri. July 4-10 a.m.	Thurs. July 3-10 a.m.
Fri. July 18	Wed. July 16	Fri. July 11-10 a.m.	Thurs. July 10-10 a.m.
Fri. July 25	Wed. July 23	Fri. July 18-10 a.m.	Thurs. July 17-10 a.m.

Books

Faith healing

A second look at popular beliefs

In His Footsteps. The Healing Ministry of Jesus — then and now by Ruth Carter Stapleton; published by Harper and Row Publishers; distributed in Canada by Fitzhenry and Whiteside, Don Mills, Ont.; hardbound, 147 pages; price: \$11.95. Reviewed by Peter Sluys, Salmon Arm, B.C.

This book is an uncommon one, written on healing through Christ. In the first place, this book is inter-laden with many photographs of places where Jesus did his healing ministry in Israel. Secondly, the writer consciously does not promote the popular faith healers' stance that healing comes only through faith of the one who is ill. She emphasizes "inner" healing which is personal surrender to God through Jesus and his atoning work. The account relates that

physical, miraculous healing happens mainly after intensive in-depth counselling and it omits the pompous trumpeting of many other books on this subject. Carter explains that "A ministry of healing that ignores the emotional and spiritual roots of illness is incomplete. It is important to remember, however, that God 'does not deal with us according to our sins, nor require us according to our iniquities'" (Ps. 103:10).

For her, faith in God is not faith in miracles, but is intricately interwoven with trust in God's forgiveness while she admits of no sure prescription of the role of personal faith. She acknowledges the validity and necessity of medicine in healing, and believes that no one has a prescription from God how, when and why he heals, only that

he does. She entitles the last chapter: "Maybe Mud, Maybe Medicine: God's Prescription for Healing," and explains that "God will choose mud, medicine or the word of faith, depending on what we need and are able to accept."

The book contains ten chapters, ranging from an historically vivid sketch how Mrs. Stapleton discovered her healing ministry, the function of faith, the effects of prayer and fasting as preparation for healing, an exhortation that inner healing begins very early in life.

This book conveys a healthy realism — more realism than most books of this genre do. For instance, she tells how some Christians who were physically healed, plunged into deep depressions afterwards. In her

description of prenatal influences on the unborn, she relates "A mother's tempers and tensions can all too easily be translated into emotional trauma in her baby," a statement affirmed as of late by psychology.

I found the chapter on exorcism one of the most fascinating, as well as very disturbing. Carter writes: "I sympathize with the timid souls who would rather ignore the whole spooky subject. I felt the same way myself, until I became convinced that the idea of a conscious malevolent being possessing and controlling a person is more than a silly medieval myth. And it is noteworthy that the subject of possession is now taken seriously by psychiatrists and psychologists." Anyone who counsels

persons and families is aware of those powers at times.

Of the many books written on the subject of healing, I consider this one as one of the best, since it is most balanced and realistic. It is good for Reformed Christians to listen to those who encounter God's healing power, testing the spirits whether they are of God. Carter's style is eloquent and easy to read. But quotations of some biblical texts are superficial. Her poses in most of the black and white photographs of Israel are rather detracting. Most photographs in the book are black and white, but this approach contributes to emphasis on the written content of the book rather than the pictures. The price is rather high, yet, I recommend the book to those who can "discern the spirits."

Social work

Physician to needy

Night-duty Social Worker by E.H. Duncan; published by Elsevier/Nelson Books, Toronto, Ont., 1979. Reviewed by Berta Hosmar, Whitby, Ont.

Ed Duncan is the pen name of a young Scottish Canadian, who is a night-duty worker for the Winnipeg Children's Aid Society. His book describes one week in the busy life of a Christian social worker whose profession is to care. Policemen, drunks, doctors, drug pushers, angry or indifferent or frightened parents, mixed-up teenagers, neglected children, all play a part in his efforts to keep human lives from falling apart.

Mr. Duncan himself grew up in a

one-parent family and he can understand well how some of his charges feel and why some misbehave as they do.

The book is very entertaining. It describes heartbreaking situations but comical episodes as well. Duncan makes it clear that it's hard to survive in his profession if you don't have a sense of humour.

Duncan often has to be a detective, parent, teacher and social worker, all at the same time. He offers various illustrations. Children often want to punish their parents when they are frustrated and unhappy, and one girl tried to make her parents and the police believe that she had committed suicide by jumping off a bridge.

Four young children, the oldest one 6, were left alone for two days by drinking parents and survived on peanut butter-jam sandwiches before the social worker took over. A senile old lady tried to convince Duncan that she had killed two children, but the children were two little girl's dresses. A drunk lady demanded a divorce immediately, in the middle of the night, and threatened to kill herself if she did not get her wish.

The author dedicated his book to his wife Helen, and begins by quoting the words of Jesus in Matthew 9: "They that are whole, need not a physician, but they that are sick."

Anyone over sixteen will spend a few pleasant hours in reading this book, and will at the same time get an inside look at the helping professions.

Things Happen When Women Care by Marie Frost; published by Standard Publishing, Cincinnati, Ohio, Scarborough, Ont. Reviewed by Berta Hosmar.

Mrs. Marie Frost opens a new

nursery school wherever her husband is called as pastor for a church. Ministering to the children, she reaches out to care about their parents and families. Mrs. Frost had always wanted to become a missionary but one preacher husband and five children later, she discovered that her task was right in her husband's congregation. She soon discovered that many people were struggling with hurts, depressions, family problems or illnesses, and that most people open up to anyone who cares and is willing to listen.

Mrs. Frost admits that there are no easy "textbook answers" to people's problems, but she proves to us that prayer often works miracles in people's lives when

they are willing to let the Holy Spirit guide them. In twenty-one chapters she describes twenty-one different families or individuals, whose lives have been touched simply by caring. She also describes a failure, a woman who committed suicide because help came too late.

At the end of every chapter, Marie Frost added a few questions, so the book could also be used for group discussions.

Sometimes I thought that the endings were almost too good to be true, but that many solutions to the problems mentioned in this book took years to be solved. Thought-provoking and also entertaining.

Counseling

Love God . . . and yourself

Do You Sometimes Feel Like a Nobody? by Tim Stafford; published by Zondervan Publishing House, Grand Rapids, Mich.

49506, 1980; in Canada: R.G. Mitchel Family Books, Willowdale, Ont.; paperback, 139 pages; price: \$3.95 (U.S.). Reviewed by Helen Tangelder, Strathroy, Ontario.

How often do we feel useless, no good, unloved? Tim Stafford knows what it is like to feel like an outcast. Suffering from extreme shyness, complicated by severe acne as a teen-ager, he became very cynical, arrogant. But something happened to him that set him free. It dawned on him that someone loved him. He first let his family love him, then his friends, and then God, too. That was the good news of the Gospel for him.

Tim Stafford grapples with the real issues that many have to face — a feeling of inferiority or introspection. The athlete in training for the Olympics who has failed and has become embittered, stands in sharp contrast to a fellow athlete, paralysed in a wheelchair, full of praise and thanksgiving to God. Preoccupation with our handicaps, shortcomings, weaknesses can break us.

The Bible has the answer for hate of self. God loves me, so I can begin to love others sincerely. What is the Christian's greatest goal? To love God with all his mind, soul and strength and to love his neighbours as himself.

This is a timely book, geared to those who are in need of the great gift, love. It helps us organize our thoughts and feelings in the right perspective and in relationship to the Lord Jesus Christ. A hearty thanks to Tim Stafford.



A child's future is largely determined by his parents' guidance in his growing years. The course of his life is set in the home. With emphasis on the Christian home, Rev. Zegerius, pastor, parent, and qualified counsellor offers his advice on Christian parenting in light of Scripture and professional clinical documentation.

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